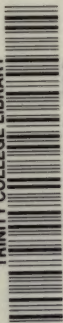


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THE
LOVE AND WISDOM
OF GOD

BEING A COLLECTION OF SERMONS

S. H. S.

Xmas 1910.

BY
EDWARD KING, D.D.
SOMETIME BISHOP OF LINCOLN

EDITED BY
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INTRODUCTION.

THE sermons comprised in this volume were almost entirely collected with a view to publication by the Rev. H. T. Morgan (formerly Vicar of St. Peter and St. Margaret, Lincoln), whom Dr. King had appointed as co-executor with the present writer in regard to his literary affairs. Mr. Morgan died on July 8th of this year, before his arrangements with the Publishers could be completed. It therefore devolved upon the surviving executor to carry out his intention of printing a volume of the Bishop's sermons.

The selection comprises various specimens of the late Bishop's preaching ; there are five University sermons, all preached at Oxford ; these are followed by five sermons preached at Christ Church in his turn as Canon, including his farewell sermon, which was delivered exactly a quarter of a century before he died¹ ; then come three sermons preached on special occasions at Oxford. These again are followed by five sermons preached in Lincoln Cathedral ; while the last twelve are a miscellaneous collection of sermons and addresses which include such different discourses as a sermon at the Consecration of a new church, a paper on Prayer read at the Nottingham Church Congress in 1897, an Ordination sermon preached in the Bishop's

¹ On March 8th, 1885. He died on March 8th, 1910.

Cuddesdon days, a sermon to Men only, a Missionary sermon at St. Paul's, a School sermon, two Memorial sermons, Addresses given at a Quiet Day for Bishops during the Lambeth Conference of 1897, a paper on clerical study, and a sermon preached at the Festival of Lincoln Theological College in 1888.

It is always a very different thing to *read* a sermon and to *hear* one. This is specially true in the case of a preacher like the late Bishop of Lincoln. His gracious and inspiring presence, his appealing voice, his intensely sympathetic intonation, cannot be produced on the printed page, and much, very much, is consequently lost. Those who knew him best will agree that it seemed comparatively to matter very little what he said ; it was his presence and his way of saying what he had to say which seemed all-important ; the magnetic attraction of his presence was in itself more than half the sermon. It follows, therefore, that a volume of his printed sermons can only suggest in a very attenuated way the real effect of the preacher.

It was, however, thought worth while that his method of preaching and teaching should not be altogether lost to a younger generation, and the only way of securing this (with whatever inevitable drawbacks) was to publish a volume like the present.

They will at least show that the Bishop's mind was continually at work as well as his heart ; he was a real thinker, and used to take great pains in preparing his sermons, sometimes beginning them quite early in the morning between four and five o'clock while he was still in bed.

In earlier years he wrote but little, and preached generally from notes ; but latterly, as he found his memory less reliable, and to avoid the strain of speaking extempore, his practice was to write almost everything.

Probably he was at his best among simple agricultural people, as those who heard his Confirmation addresses will easily understand ; for at such times he was audacious in the simplicity of his illustrations, and indefatigable in repeating them again and again until the dullest ploughboy could not fail to understand what he was saying.

But his powers in the pulpit were in truth very versatile. He could speak to the mechanical engineers in Lincoln Cathedral so that one of his hearers afterwards said that he seemed more than any preacher he had heard to enter into the mechanician's point of view. The sermon at the opening of the new library at Keble College (one of his earlier Oxford efforts) is a striking reminder of how completely he understood what is meant by education and educational methods ; while his sermon at the 400th anniversary of the foundation of Brasenose College (June, 1909)—the last he ever preached in Oxford—shows little or no trace of any abatement of power. To continue to be a teacher a man must read, and his paper read to the Grantham Clerical Society will show how truly he was a student to the end of his life.

There is no need to speak of his spiritual power. Every sermon is an illustration of it, the note of deep spirituality runs through them. The love of God, the love of man, the need of humility and gentleness, the power of sacramental grace, the reality of the unseen world and of the life everlasting—all this was the atmosphere in which he habitually lived.

B. W. RANDOLPH,

THE ALMONRY, ELY.

Feast of St. Martin, 1910.

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I.

UNIVERSITY SERMONS.

THE CALL OF SAMUEL.

“Speak, Lord, for Thy servant heareth.”—I SAM. III. 9.

THE first days of October Term are often of life-long importance to many who meet in this place. To some they are the time for availing themselves of opportunities hitherto too little regarded, the time for putting in practice resolutions formed in the leisure and quiet of vacation, the time for refusing to renew acquaintances which cannot lead to lasting and valued friendships, the time for checking old habits of indolence and self-indulgence which a few months of home-life have shown plainly to be selfish and the cause of more serious anxiety than was supposed—the time, in short, for a fresh start, the time for putting away more and more childish things, and thinking more seriously of the work of life.

And to others it is altogether the entering upon a new world—a world, indeed, of which they have often heard and often thought, about which they have had many warnings, many fears and hopes, and in which the home-life that is hardly left is still probably the greatest protection from wrong, and the most present inducement to do well. For all it is a serious time.

Many a man's after-life is more deeply affected than

¹ Preached before the University of Oxford, in the Church of St. Mary-the-Virgin, on Sunday, 19 October, 1879.

at first appears by his University career : it is not merely the great difference of obtaining University distinction and consequent provision for the outward circumstances of life, but there is a whole inner world of higher life which may be in those few years most seriously damaged ; and though, please God, in after years the wounds inflicted here may be healed, yet too often the scars remain, and there is a loss, an irreparable loss at least for many years, of most precious gifts—the gifts of true confidence, trustfulness in the truth, of gentleness, calmness, evenness, love, joy, peace, and all those higher gifts which belong to unbroken lives, and which dislocated lives, however forcible in their way, seldom possess. Among the aids to a higher life, perhaps few are more attractive and more influential, especially to the young, than the biographies of great and good men. In such writings the greatness and goodness is not presented to us in mere abstract terms, but all is connected with a person, and personality is after all the true object of love, and love after all is the great power in man. In the faithful record of human greatness there is, too, an admixture of weakness and effort, which brings the greatest somewhat nearer to our own experience—the patience, the frequent disappointment, the honest labour, the anxiety, the unsatisfactoriness, of mere worldly success, the simplicity of the sources of real happiness : all this, and far more, the biographies of great men make known to us, and draw us as “ with cords of a man ”¹ to follow in the same path.

Great men are not merely the children of their age, the necessary outcome of the circumstances of their day. True, the circumstances of our lives have an alarming power over our very selves : true, of late years we have learnt much of the priceless value of hereditary morality. The newly-converted savage has not the powers which

¹ Hos. xi. 4.

the descendants of civilized and moral men ought to and may have. The neophyte must still be received with care. Yet for all this, in great men we see something more than the necessary result of the time, and place, and circumstances in which they live—in man we touch something higher than the mere outcome of physical law. We need to beware lest in this day of increased discovery of the marvels of the world around us, of the beauties and wonders with which this palace of a world is adorned, lest after all we turn the palace into a prison-house, and leave man not the king and priest of nature, but its prisoner and slave.

It has been well said, "that according to the reading of the world's story which (some) writers favour, the men who appear to us to have shaped their own time, and in it the times which came after, did but represent, embody, and bring to a head the tendencies of their age ; which would have been inevitably done by some other if they had left it undone. These tendencies, in fact, are everything in their sight, the men are nothing. There is a certain air of philosophy, a show of wisdom, in such an explanation . . . it is welcome to small men by an assurance which it seems to give that great men do not really contribute to form and fashion the world any more than themselves ; that there are none really great after all ; that men do not mould events, but events men."¹ The life with which the words of my text are connected, is not indeed the greatest known to man, nor indeed should we choose it as being more useful than many others for our consideration ; yet the life of Samuel was an important link in the chain of God's dealings with His people, and in some respects may have especial lessons for us to-day, speaking to those who are beginning, or re-beginning, the final preparation for their life's work.

¹ "Gustavus Adolphus," Archbishop Trench, p. 1.

The life of Samuel was great, regarding him as the instrument which God chose for changing the civil polity of His chosen people—to Samuel was intrusted the inauguration of the kingdom of Israel. The change was no slight one. Changes in the polity of any people cannot be contemplated without anxiety and risk to those who make them; in the case of Israel, the risk was peculiar. The desire for an earthly king was an insult to the Lord. The thing displeased Samuel when it was proposed; nevertheless he rose above the apparent difficulties of his work. His trust in God was greater than in the means which hitherto had been employed, and at the Lord's command he gave the people their request; and not only in the civil polity of the Jews does Samuel mark an epoch, but in their religious polity also; Samuel stands at the head of the great succession of prophets whom God sent to His people. St. Peter plainly gives Samuel this position, when he says, "Yea, and all the prophets from Samuel and those that follow after";¹ and greater still perhaps was Samuel in the real history of the world as God and angels see it, for he was the man called by God to anoint David the king, the type of the Son of David, the Messiah. We have then in Samuel, if not the greatest character we could select, at least the character of one who stands out among men with a prominence which may reasonably arrest our attention.

First, then, I desire to call your attention to the recorded fact, that this great character comes before us in connexion with the dedication of the child by his parents. We all know the story—the solitude of Hannah, the provocations of her adversary, the unspiritual suspicion of the priest, her perseverance in the bitterness of her soul, her prayers, her tears, her vow: "O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and

¹ Acts III. 24.

remember me, and not forget Thine handmaid, but will give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life” ;¹ and we know how the Lord at last heard her prayer, and how in due time Hannah went again to Shiloh, and took the child with her, and brought the child to Eli ; and standing on the very spot, as it would seem, where she had stood before, poured forth her gratitude, and said : “ Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord—for this child I prayed ; and the Lord hath given me my petition which I asked of Him : therefore also I have lent him (or returned him) to the Lord ; as long as he liveth he shall be lent (or returned) to the Lord ”.² What the future of the child was to be the mother was not told, how great he would become in the religious and civil history of her people she did not know ; to her the gift was absolute and made in faith ; her own comfort, her mother’s pride, the revenge upon her adversary, all this she sacrificed, and gave him to the Lord. My brethren, is there not something here written for our learning which we have not fully learnt ? We see in Samuel the judge, the founder, it may be, of the school of the prophets, a man who in his day was great, a leader of thought, the benefactor of his nation, a character which men might well wish to imitate, and whose greatness parents might well envy for their sons. But will parents do all they can to lend (return) their children to the Lord ? If great men avail themselves of the tendencies of their day, and raise their own, and help forward the generation that follows—if God is educating humanity, leading it, bringing it to Himself—may we not be keeping back the true progress of our race by failing to place the highest power we possess in the hands of the Ruler of all, by accepting these immortal instruments from Him, but failing to give them

¹ 1 Sam. i. 11.

² *Ibid.*, vv. 26-28.

back to Him, to work His will as long as He may require them?

I know that I am approaching most holy ground, I am aware that I am speaking of that which I cannot by experience understand; but I cannot shake it out of my mind, and I am constrained again to say, Is there not something here which we have not fully learnt?

II.

But there is a second point in the record of the life of Samuel which perhaps more immediately concerns those whom I am addressing to-day, and that is, his call to God's service.

How long the child Samuel had been with the priest at Shiloh when the call of God came to him, we are not told. It would seem that he was yet but a youth. A tradition among the Jews tells us that he was but twelve years of age. The Bible is full of the history of the calls of God. They have been made in various ways. To Abram the simple word was given: "The Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee".¹ At another time the Lord appeared to the same Abram in a vision.² To Jacob the call came in a dream, and he heard those words which must ever find a response in the hearts of all who are leaving their homes for the first time, and setting out on the work of life: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into the land; for I will not leave thee till I have done that which I have spoken to thee of".³ To Gideon the call was sent in the appearance of an angel: "The angel of the Lord appeared unto him, and said unto him, The Lord is with

¹ Gen. xii. 1.

² Gen. xv. 1.

³ Gen. xxviii. 15.

thee, thou mighty man of valour".¹ To the Prophet Elisha the call came through the words and symbolical action of a man of like passions with ourselves ;² and to some of the Apostles by the open manifestation of the Incarnate Son of God Himself : " Jesus findeth Philip, and saith unto him, Follow Me ".³ To others the call came through those whom Jesus had already called. " Philip findeth Nathanael . . . Philip saith unto him, Come and see. " ⁴

Thus, the mode of the call has been various, and the manner in which the call has been received has been various also. Some have fled from it, as far as we know, never to return ; like the rich young ruler, who, when called by the Lord Himself to sell all that he had and follow Him, " went away sorrowful ".⁵ Some have fled from it for a time, like Jonah, but afterwards repented and went ; many accept in fear and trembling, overwhelmed with the sense of their own nothingness, and unable to believe that their services could be required by the Almighty. Moses hid his face, for he was afraid to look upon God, and felt the apparent hopelessness of a shepherd-slave influencing a Pharaoh in the administration of his kingdom. " Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? " ⁶ Gideon could not at first reconcile with a Divine call the apparently forsaken condition of the chosen people in his own day, when compared with the manifestation of God's power in days of old. " Oh my lord (he cried), if the Lord be with us, why then is all this befallen us ? and where be all His miracles which our fathers told us of ? " ⁷ He felt the littleness of his own social position, the apparent hopelessness of his becoming a saviour in Israel. " Oh my

¹ Judges vi. 12.

² 1 Kings xix. 19, 20.

³ St. John i. 43.

⁴ St. John i. 45, 46.

⁵ St. Matt. xix. 22.

⁶ Exod. iii. 11.

⁷ Judges vi. 13.

Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house."¹ Others, indeed, have been enabled to receive the call of God with greater calmness and more ready trust; it may be that this was a reward of their greater innocence and simpler faith. Thus the child Samuel, though at first he knew not the Lord, yet repeated simply what he was told to say: "Speak, for thy servant heareth";² and more simple, more trustful still are the words by which the greatest call that was ever made to man was answered, "Be it unto me according to Thy Word".³ God still calls men to His service, and the meaning of the call is the same as of old, though the manner of the call is changed. It is "a claim from Almighty God on the will and choice of man for a free and unconditional service";⁴ it means self-surrender, a perfect readiness for all that may be required; it may come in various ways, by sickness, by accident, by the death of friends, by the punishment in another of the same sin we ourselves had almost committed; or more commonly, and perhaps more surely, by an inward increasing conviction, by the slow, yet overruling bearing of experience, by that many-sided, complex kind of evidence which is made up of numberless warnings, encouragements, unmistakable indications of the Divine will. The great hindrance to this line of thought is, with many men, that it seems too good to be true. They cannot believe that God Almighty can really require their aid in carrying out His great purposes with mankind, and yet by all who rightly believe in God this objection must be given up: we know that He employs the means He has already made; we know that man is the crown and glory, the priest and king, of creation;

¹ Judges vi. 15.² 1 Sam. iii. 10.³ St. Luke i. 38.⁴ "Human Life and its Conditions," R. W. Church, p. 174.

we are made to find out and master the forces of this world, to subdue the earth, and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth: we are, indeed, all made in the image and likeness of God, we are so made that we can have communion with Him, can walk with Him, can be fellow-workers together with God. This is true of us all, and many of us from our childhood have been taught to say, My bounden duty is to prepare "to do my duty in that state of life unto which it shall please God to call me"¹—this is true of us all. We are all taught to expect to be called by God. None are too poor, too humble, too little gifted—all are to be fellow-workers with Him.

There are others to whom this difficulty does not present itself, but they are discouraged by the toil and drudgery which they find necessary for the work of life. The lowliness of this labour seems incompatible with the reality of a Divine call. But such persons must remember, that God's calls to His service are to be received with the general scheme of His good will. We are still to be lords of creation, but not with such ease as we might have been; in the sweat of our face we must eat our bread. No gifts of genius can exempt from toil; the Son of God Himself, when in our nature He dwelt on this earth, was tired and suffered.

God's call will not free us from wearisomeness—none can reach their full efficiency who will live without exertion. Effort is bound up in the life we have to live, nay, it often is so that our chief gifts, the powers which bring us most distinction, which are used by us with the greatest ease, are made dependent for their full efficiency on the diligent and painful cultivation of powers in which we shall never excel. With this condition of

¹ Prayer Book Catechism.

labour there is often another, for which men are not sufficiently prepared, the condition of waiting—waiting in preparation until the chief call of life fully comes. Life is already a mystery to us—even in this world we know not to what we may be called, what our future opportunities and responsibilities may be. Moses and Daniel for many years seemed to be shut out from the immediate service of God—in Egypt and Babylon their duty was to learn the highest lessons of wisdom and learning which heathen philosophy could teach them. They enriched themselves with these treasures. Moses was learned in all the wisdom of the Egyptians, Daniel had skill in all learning and wisdom ten times better than all the magicians and astrologers in the realm, yet neither Moses nor Daniel knew to what account all this learning would be turned. Many weeks, and months, and years of laborious, painful learning were passed in exile before they understood the meaning of their lives, and before they could clearly see how patient learning in heathen studies was the preparation for their future call to the direct service of God. The truth is, the sense of duty which tells us in early life to obey, to take the task that is set us, to be sensitive and watchful for the indication of the circumstances of our lives, this sense of duty, this pressure of the light yoke of early responsibility, is itself the call of God: not the great call, which tells us what the chief work of our life is to be; but a real call, full of more future value than at the time appears. Look back even now, my brethren, down the pathways of your several lives, and see if there have not been many points already in which God's call has come to you with a meaning, and a value, which now you are beginning to understand; punishments, reproofs at school, warnings, pleadings, wishes, looks at home, which at one time seemed of but little value, but which

now are seen plainly to have a bearing on your present position and your future prospects. Probably to most of us the call which enables us to decide on our life's work would come with greater clearness, and give us greater confidence, if we attended more carefully to the still small voices which come to us in the early days of our preparation.

III.

There is a third and last circumstance connected with the life of Samuel to which I desire to direct your attention. The message which Samuel was called to deliver to the people of his day, he was told plainly, was a message at which the "ears of every one that heard it should tingle".¹ The message required that at once he should announce to the aged Eli, the friend and protector of his youth, the destruction of his family before God; and later in his ministry, the message required him to tell the very king whom he had anointed for the people, that the Lord had rejected him from being king.

The message which Samuel was called to deliver clearly implied courage. And this, perhaps, is more commonly needed than at first we suppose. Men take for granted they are not cowards, but they do not always reckon on the high degree of courage which a true life requires. We may not all be called to deliver a message at which the ears of all who hear it will tingle, but there is an element of reproof contained in all messages of the truth, in whatever line of life they are to be delivered. In all great lives there is an element of reproof, and also of singularity and of loneliness, from which men naturally shrink, and which they require real courage to maintain. Each man has a work to do, which is his own and not another's. And in it, in some degree, he must be alone. From One only he

¹ I Sam. III. II.

need never feel alone ; from Him who called him to the work he has to do, and with Whom, and in Whom, the life's work should be done. Here, then, my brethren, is the one warning with which I will conclude : you have come to this great University to prepare for your work in life, you stand here as labourers waiting for the Lord of the vineyard to call you, and set you the work you have to do ; the Lord of this vineyard you know very well is God. Listen to me, my brethren, and hear one solemn word of warning. Your great danger while you are waiting in this place is this—that you may lose your belief in God.

It is not for me nor for any other man to tell you what kind of service God will require of you. As soldiers or physicians, as lawyers or priests, it matters comparatively little in what form of service you serve ; the great question of all questions is this : that there is a God, and that you can live and work in conscious union with Him. This is the real source of unchanging courage, of true confidence, calmness, peace ; the consciousness that “ I am ” hath sent me to do what I am doing. “ I am ” hath sent me—the source of all being, physical, intellectual, spiritual—“ therefore shall I lack nothing ”. Without this, when the first ambition of life is satisfied, when, it may be, you have obtained your first-classes and your fellowships, then life will begin to seem to you uncertain, its use and value doubtful, its end without meaning, and in the midst of the circumstances which your friends will still speak of with pride, you will be haunted by that worst of all evils—despair—and this will come from having lost your belief in God. I do not say this to give you undue alarm ; it is your greatest danger, but it need not overcome you. God is faithful, Who will, with the temptation, also make a way of escape. If you will do that which He will enable you to do, then you will find that He is faithful. He will not

suffer you to be tempted in this, or in any other way, above that ye are able to bear.

Only be watchful, be careful, remember the principle of the Divine support is this, "to him that hath shall be given," to him, that is, who uses what he has—this is God's good pleasure. He helps those who help themselves ; it is true of your whole being, physical, intellectual, spiritual, and the Divinely appointed result of the whole man thus acting in right relations to the circumstances of his life is this : that he should believe in God.

It is God's own great gift, that He has prepared for us. Then this will follow. Do not be alarmed because you cannot give to another a simple proof of this your belief. Such belief is not the mere product of reason and authority ; it comes with the right use of reason and right obedience, it fits in with the highest exercise of reason, and the fullest harmonies of creation : but it is so intertwined with all our being, our reason, our moral sense, our affections, our will, that any proof, which addresses itself only to the reason, leaves upon us a sense of incompleteness and dissatisfaction. I am not thinking of objections to The Faith, but of books on the side of Theism, of apologies for belief : I thank God, I lay them down one after another with a feeling of incomplete satisfaction. They may remove the difficulties which have presented themselves to my reason, but my belief rests upon something more than that—hence it is that I say to you, be not alarmed, because all that you are able to say is, "I do believe, but then it is only somehow that I do ; I do not know perfectly, I cannot demonstrate my belief to another ; I do believe myself, but it is only somehow, I know not fully how". Just so ! that only "somehow, I know not fully how," is the Divinely-intended result of the right working of the complex being that you are ; you know not fully how your own personal

identity has been continued amidst the ebb and flow of all the grosser life which makes up the corporeal organization which accompanies your inner self ; you know not fully how the spark of life you once received was kindled, nor fully how it has even now become a ray, and will one day, please God, become a glory—yet you go bravely into life, and trust. Do just the same with reference to your belief in God. He made the evidence by which it is produced ; He gives you the power by which the inference is made. Do not be afraid of its apparent weakness ; enough that it is His plan, His work, His way ; His strength is often best known through our weakness.

One word of humble admission which I ought to make. We Christians, who have been taught more fully than other nations the true origin and end of our being, by the additional light of God's Revelation, we know that man is not now what once he was, what he was intended to be ; we know that man, by his own fault, fell. This fall has weakened his powers of belief in God ; it is not God's fault, but man's, if God seems hard to see. Adam hid from God. It might have been that man without labour, without pain, without death, should have lived upon, and subdued, this earth, and reigned in royal and holy splendour as the priest and king of God ; but it cannot be so now. Not yet ! in pain, in labour, in the sweat of our brow, we are to eat our bread ; in pain, in labour, in undertakings that may involve death, we men must work with God ; and this labour, this pain, this sweat upon our brow, holds good when we try to know God, to believe in Him, to hold to Him as our own. It is not as easy as it might have been ; but the fault is ours, not His ; it would not have been so difficult to believe, it need not have been so, if man had always walked with God. Yet, thanks be to God, His mercies fail not ; therefore we are not consumed.

We are not so injured by the fall, but by the aid and

strength given us we can believe in Him, though often with fear and pain ; that power which remains, which we have, is part of God's old plan, according to which He made man to know, to obey, and love Himself. What I ask is, that you should trust Him in this, accept what temptations, trials, labour, pain, He may think fit to give you in your efforts to believe ; accept it as from a loving father who chastens the son he loves ; but do not let your inability fully to explain your belief, or the apparently fragile powers by which you believe, do not let this cause you any fear. The cause of the pain, you know, is man's sin ; the Author of the powers by which you are enabled to believe, you know, is Almighty God.

I have said that the message which Samuel was called to deliver required courage. My brethren, we have in this last half-year been watching, some with intense personal interest, and all with national pride, the conduct of our fellow-countrymen in the African war. They have been true to the great name which, as Englishmen, they bore ; but the honour of our country has not been upheld without a vast amount of labour, pain, and death. There is not, I should think, one person here who has not been touched, during these last few months, by the youthful faces and simple graves which our weekly pictorial papers have made familiar to us all. They gave up their homes, they laboured, they fought, they died, they did their duty, they did their best, they gave up the pleasures of this world at an age when life is generally most dear.

Brethren, many of them were not much older than yourselves, they had their call in life, they followed bravely, they are gone ; but such a price should not be paid for nothing ; there ought to be to England, from their deaths, a fresh flow of high and noble life : their calling they have completed ; their example should give a new gift of courage to the nation. Many, no doubt, will be thrilled with

ardour, and join themselves to that true part of the militant kingdom, the soldier's life. But whatever our calling may be, there should be a real communion in the sacrifice which our fellow-countrymen have offered ; an increase of work, of endurance, of courage, throughout the national life, should be part of the reward they have a right to expect. To-day, my younger brethren, I ask it of you in one definite form, while you are waiting here, preparing for the service of your country and your God, I ask you to be brave in maintaining your belief in God. Do not let the momentary demands of sciences which are avowedly incomplete, nor the want of sympathy from those who are busy about other things, nor the respectful scepticism of the heartless eclectic, nor the scorn of the intellect that is self-reliant—let none of these attacks from without terrify you, neither let the apparent weakness of your hold upon God make you afraid. Lean upon that arm, it will not fail you ; with that firm support you may safely enter upon whatever calling God may hereafter send you.

For the sake of Oxford, for the sake of England, for the sake of the Truth, consider the responsibility before you. Your danger lies in this : there are those who will invite you to devote yourselves to education, to culture, to perfecting your moral and intellectual powers, but for what ? To give your aid to construct a society in which God is—not indeed denied, but, as far as human thought can do it, omitted—a society which shall stand and flourish whether there be a God or no. Refuse to lend your lives to such work as this ; be brave, and act upon your belief in God ; let not labour, or pain, or death, turn you from the path of this duty. There is work enough to be done at home and abroad. You cannot wish to leave humanity as it is. We look to you for help. What we want is men who are brave enough to face the enemies of man in God's way, and in His strength ; men who will have courage enough to deal

with man as God has told us to deal with him ; men whose physical, moral, and intellectual powers have been cultivated to their highest perfection ; men of patient, calm endurance, unchanged by any suffering, however refined or however brutal, standing in the whole armour of God, ready for service as faithful soldiers and servants of Jesus Christ.

II.¹

THE COURAGE OF JOSHUA.

"I will not fail thee nor forsake thee. Be strong and of a good courage."—JOSH. I. 5, 6.

TWO thoughts are probably, more or less, in the minds of most of us here to-day. One, that on this first Sunday after Trinity we have completed again, by God's mercy, another cycle of the teaching portion of the Church year ; Advent and Christmas with the great lessons of the Incarnation ; Lent and Good Friday with the old story of the cross and the Atonement, the one full and perfect sacrifice for the sins of the whole world ; Easter with the fact and the mystery, the fact of the return again to life of the Saviour, once crucified, dead, and buried, and the power of the Resurrection, which St. Paul still prayed that he might know, years after he had proved the fact ; the Ascension with the return of the Saviour to the love and glory which He used to have with the Father before the foundation of the world ; not making in heaven any addition of Persons, but the addition of another nature, placing our human nature at the right hand of God, inseparable from the one Divine Personality of the Son, an object of ceaseless adoration to the Hosts of heaven, clothed in the robe of His own peculiar glory. Whitsuntide returns with the gifts for men, even the gift of the Holy Spirit, the Sanctifier of Angels and men, the Guide of the prophets, the

¹ Preached before the University of Oxford, 19 June, 1881.

mysterious Author of the body of Christ, now come to dwell with men and in men, making each regenerate man His temple, and indwelling, edifying, perfecting Christ's mystical body, the one holy Catholic Church. Lastly comes the festival of the great mystery of Three in One, so far beyond our injured faculties at present to comprehend, and yet a mystery which we feel to be necessitated by the words of Jesus whose goodness makes us sure that He must be true ; a mystery which seems needed even by our own experience that God is love, and by our inability to imagine that love can live alone ; a mystery which already corresponds to, and comforts, the deepest needs of men ; the mystery in which we believe hereafter man's heart and head will find most perfect peace. And the other line of thought, though more simple, is, in its degree, the same, viz. that on this Sunday we have also, by God's mercy, completed another cycle of the teaching of our academical year, and that in a few weeks or days most of us here to-day will be scattered to different scenes of work and rest, to reckon up what we have gained in the last six months, and to consider how it may be most profitably turned to good account for the unknown future of our lives.

Both these lines of thought should leave us filled with awe. There is much in both that may easily overwhelm us with fear. The law of accident so strangely permitted in a world overruled by an Almighty God, places the youngest and strongest amongst us within the bounds of uncertainty as well as the old and weak ; almost every term, every vacation, the river or the mountains take from us some for whom when too late we regret we have not done more. The uncertainty of our lives, the uncertainty of the lives of those whom we love, affords no unreasonable ground to the natural man for anxious fear, and yet there are things more fearful than accident, and bodily disease, or death ; sickness of soul, misery of mind, shipwreck of the

faith. "What are we to do," men ask, who are no cowards, nor wanting in a true estimate of the circumstances of their life—"what are we to do against the advancing tide of what seems to us unfriendly thought, so impetuous, and yet so steady and so wide?" There are reasons, men tell us, for looking forward to the future with solemn awe ; signs about us which mean something which we dare scarcely breathe ; the centre of gravity, so to speak, of religious questions has become altogether shifted, displaced ; anchors are lifting everywhere, and men are committing themselves to what they may meet with on the sea. If at the close of the teaching portion of the Church's year, and at the end of another period of our University course, we find ourselves threatened by some such fears as these, we shall feel grateful for the wisdom of the Church's counsel with which she prepares us for the practical carrying out of the truths we have learnt, by bringing before us in her lessons for the services of this first Sunday after Trinity a portion of the history of the life of Joshua, with which the words of my text are connected. "I will not fail thee nor forsake thee. Be strong and of a good courage."

The leading trait in the character of Joshua as given to us in Holy Scripture is courage. There are, indeed, other points of character well worthy of our consideration and imitation, as the Christian might well expect. The character of Joshua, unlike that of many of God's servants, stands before us in Holy Scripture without reproach. His work was the conquest and distribution of the promised land. In this he showed not only the valour of a warrior, but the justice, gentleness, forbearance, humility, disinterestedness of an exemplary ruler, leading his people to victory, giving to each his inheritance. When they had made an end of dividing the land for an inheritance by their coasts, the children of Israel, we read, gave an inheritance to

Joshua; he provided for others, and took nothing for himself; what he finally had the people gave him. They gave him the city which he asked for, the rough mountain track which remained over and above when others were provided for—Timnath Serah in Mount Ephraim. There probably, when his public work was done, he spent the remainder of his days in communion with God; from this retirement he came forth at the close of his life; and in his farewell addresses first to the elders and rulers, and then to all the tribes assembled together at Shechem, we see the habitual humility of his character in ascribing all the successes of his past life to God—"for the Lord your God is He that hath fought for you," "the Lord your God hath driven out from before you great nations and strong". And yet in this his last address, though advanced in years not long before his death, we see with his humility, his courage undiminished, he has no wish to lord it over God's heritage, and to bind them to their faith against their will; he tells them their duty, but bids them choose. "Now therefore, fear the Lord, and serve Him in sincerity and in truth." "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve." Here is a statement of perfect liberty, but of courageous warning; he puts the truth of their position plainly before them; they were to choose whom they would serve; he taught them this important moral truth that if men will not choose to serve God, they will still be servants, that is, they will be enslaved by Satan. "We have not the liberty to choose whether we will serve or no; all the liberty we have is to choose our Master," and while he thus courageously leaves to the people the freedom of their own choice he courageously avows before them all his own fixed determination. "As for me and my house, we will serve the Lord." He was not afraid to give the people their freedom when he had taught them; he was not afraid of risking the loss of

their support by declaring his own mind. There are many other occasions when his courage as a soldier and ruler was conspicuous, but there is one occasion on which I will dwell especially, as affording a valuable lesson to us at the present time. Joshua was one of the two who alone had the courage to bring a true report of the promised land ; the cowardly and false report of the other ten had filled the children of Israel with fear ; they were on the point of revolt. " Let us make a captain, they said one to another, and let us return to Egypt ; " then Moses and Aaron fell on their faces before the assembly of the congregation, but Joshua with Caleb stood forth and testified to the children of Israel : " The land which we passed through, to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us." Here is the real lesson of Joshua's character, it is not merely the example of a soldier's courage, but of intrepidity built on faith ; he was not afraid of those who were avowedly God's enemies ; he overthrew the Amalekites and Canaanites ; he was not afraid of the defection and threats of God's people, not intimidated to withhold his message because other messengers of God feared to tell the truth ; for forty years his message had no proof ; none of the unbelieving and faint-hearted children of Israel were allowed to enjoy the blessings they had refused to believe in, but when their punishment was accomplished Joshua, and his brother in faith and courage, came again to the promised land, and God gave him the assurance of His support and presence. " I will not fail thee nor forsake thee. Be strong and of a good courage."

Brethren, these things were written for our learning, that we might have hope. Loss of hope, despondency, and then indifference, are distinct forms of temptation to young Christians in the present day. Too many who should be the natural leaders of the young to fresh victories, and a

securer peace, bring back, as it were, an evil report of the land, and discourage the people. Either they say the land is altogether unknowable, a land of cloud and mist, there is no certainty that there is any habitation there, much less can we tell you the way ; what we have seen fills us only with fear ; we can know nothing of this land of promise. Egypt, we do know, life there is real and has some degree of pleasure, let us choose new leaders and return ; or, if language is not so plainly for rebellion, they speak of Christianity as powerless to win the land that may be yet before the people. Other sciences, they tell us, are advancing, giving new and beneficial results to mankind. Christian theology has lost its day, is out of fashion, has done something perhaps, in the past, but is now exhausted. If there are victories worth the winning for humanity the cross is too old a weapon, we must look for something new, something more in accordance with the needs of the times. It is against this desponding, hopeless, untrue report, that I desire to warn you, my younger brethren, as one of the definite temptations of your day.

Christianity has plenty of untrodden ground before her ; it is not all mist and doubt around us ; we can see already many points where new victories may be won, and from which further victories may reasonably be expected. We have misused Christianity, we have neglected, and often been untrue to, her first principles, and negligent in using the powers she has given us. We have, as a nation, as a University, as individuals, been too often only Christian in name, and known but little of true Christian life and power, and now we find ourselves surrounded by men who have been more diligent than we have been, more persevering, more brave in the hazard of their lives for the success of the sciences they pursue, and we see them rightly winning the due reward of their labours, the joy of discovered truth, and the admiration and gratitude of men. As Christians,

we must confess too many of us have rested in an idle security which has provoked attack ; we have known rightly that God was with us ; but we have forgotten the law of His presence and support, “ to him that hath shall be given, and from him that hath not shall be taken away even that which he hath ”. Thus, we may have brought ourselves as Christians into a condition of suffering and humility. But these are the conditions in which Christianity thrives best, look round and see if it is not so.

Our position as Christian teachers is that the Christian faith corresponds to the highest needs and condition of the human heart and intellect. The Christian faith is the truth in which perfected humanity will rest and rejoice through all eternity ; but is humanity in its most perfect condition already ? What is the intellectual condition of thousands of nominal Christians ? Is there no untrodden ground ? Is it all mist and doubt around us ? Do we not see, only too plainly, masses of needless ignorance—untrained, undeveloped faculties ? Christianity has nothing to fear from the development and perfection of man ; she comes from Him who made man, and knows what is in man. It is true, thanks be to God, in our own land we see the whole country covered now with schools for the education of the poor, but how long have they been there ? How many were there one hundred years ago ? We are surrounded by hereditary ignorance ; we have to do with faculties that have never been trained. If men are so much the result of circumstances and so dependent on what they have received from others as some men think, Christianity then even in England is surrounded by untrodden ground full of hope. It is not true that Christianity has been tried by the masses of the people and found wanting, used, and exhausted. The masses even of our own countrymen are not so correctly spoken of as lost to Christianity as unreached by it, neither is the rejection, so far as it is re-

jection, the verdict of disciplined reason, but the sway of passion. Anyone who studies the popular speeches of the day and the unprincipled eloquence of many papers will soon see how far even a rejection by the masses could be regarded as a verdict from first principles and reason.

If there is uncultivated ground around us in the region of the intellect, not less so is there in that of morals. It may be our own fault in a large degree, but the fact cannot be denied, that we are surrounded by wild tracts of needless immorality. All ranks of society, in different ways, must plead guilty here ; nay, we each know it in our own lives ; we might have been much better than we are. I do not say that all doubt or unbelief is the result of sin, but us Christians, most of us have no grounds for saying that Christianity has failed to give us all the light it promises, if we consider the conditions of spiritual sight. "Blessed are the pure in heart, for they shall see God." The thinly varnished paganism of many in the educated classes, the almost inextricable confusion of commercial morality, the thoughtless, habitual immoralities of the poor—all this, sad as it is, affords ground of hope for the faithful Christian, ground of intense attractiveness, full of possible victories and new and extended powers. Christianity need not be, as some would depict her, sitting disconsolate on the edge of a worked-out mine, conscious that her treasures are exhausted, dreaming of suicide. If she is true to her own principles, and not deluded to adopt the methods of the world, she may be humbled for a time, but she ought to be full of courage and of hope. The world is not in a condition to say that she does not correspond to the needs of perfected humanity. And if this is so of England and of the other lands where Christianity has nominally held sway—if we ought not to give up the battle because there are numbers who have never been enlisted in her ranks, and never trained in the use of the

weapons of her warfare, what shall we say if we look round over the whole field of humanity and ask for the verdict of heathen lands? It is too early to say that Christianity has failed to satisfy the wants of perfect humanity, when as yet, also, only one-third of the human race is Christian even in name. The work of Joshua was to conquer the whole land. Our Jesus is the one Saviour for all the world, He is the new head of humanity, not of England, or of present Christendom only, but of all the world; all the aimless self-denial of the Buddhist, all the Pantheistic yearnings of the Brahmin, all the loveless theism of the Mohammedan, all the blind groping of the wild and unlettered savage, will find their real rest and satisfaction in Him. Thanks be to God that He is awaking us out of the selfish and self-destroying forgetfulness of these millions of our fellow-men. The truth had better be confessed, we settled down in our Christianity too quietly, too contentedly, in England, and in Oxford we had settled down, as it were, on the east side of the Jordan, forgetful of the true conditions of our rest, that we should go over armed with our brethren, and not think of the enjoyment of what is really ours until we have helped our brethren to conquer the land which is for them. Our troubles are full of hope. Here, brethren, is a field on which new victories may be won; here are conditions in which our science of Christian theology may, by God's help, show new results which may obtain the admiration and gratitude of millions of immortal souls. Taken on her own principle, Christianity, in the present day, may require special courage, but she has no cause to despond, as if the range of her labour, and discoveries, and victories was exhausted. I cannot allude to this field of hope without expressing my deep thankfulness to Almighty God for the high gift of faith and courage by which, in these days of trial, He has enabled some from our University to take

bravely the creed and life of Christianity to the most civilized and the most intellectual of the heathen world, and to tell them, and to show them, that in Christianity and Christian liberty they will find the truth and happiness they have so long striven to obtain. May God enable some of you, my younger brethren, to see the reasonableness of thus defending the Christian faith in Oxford, by teaching it and living it in India. I have endeavoured thus far to warn you, my younger brethren, against the present temptation to despair of Christianity, as though her future were over, as though her future were less hopeful than that of other sciences, or less likely to be full of new victories and blessings for mankind. And I have desired to point out from the character of Joshua that what is needed for the full conquest of our heavenly Canaan is intrepidity built on faith. It has been said, whether truly or not, that the Church was appointed to undergo three persecutions, Pagan, Papal, and Infidel ; and that the third of these which now seems to await her will be more trying than either of the other two, yet, in the end, more purifying. Whatever may have been ordained for us, unquestionably the tendency of the present age is in a great degree to unbelief. This, in itself, is nothing new, it has been so, more or less, from the first—it will be so to the end. Yet it is our wisdom to watch and see in what form the temptation comes. One common way in which men are led on at last to unbelief is by the rejection of the principle of *media* in their relation to God. It is partly the result of pride and self-reliance, and forgetfulness of the essential dependence of a creature's life, but partly also the assertion of rights, once given to man, of more immediate communion with God ; and an impatient claiming of such royal and priestly relations as may yet be his, through God's redeeming love, and for the enjoyment and exercise of which man feels in himself an

innate capacity. The truth is, we were created for a better world than this ; man is made for unveiled communion with God, and all this life of Sacraments, and Bible, and worship in times and seasons, with holy persons and holy places, is in a way merely the discipline necessary in preparation for the higher life beyond ; and man's impatience under the discipline, and his still unsatisfied longings, are really full of hope, showing that he is a being made for a life beyond this, where there will be no change of days, and no temple, for the Lord God and the Lamb are the temple thereof. St. Augustine looked forward to the time when he should be free, even from the Divinely appointed discipline of the Church, free from the use of Sacraments, free from the need of the Bible, free from the repetition of the Creed, free from the daily use of portions of the Lord's Prayer—"Forgive us our trespasses," "lead us not into temptation," "deliver us from evil". "When we shall have got to heaven"—he tells even the young whom he was preparing for holy baptism, "when we shall have got to heaven, shall we hear the codex read, we who shall see the Word Himself, and hear the Word Himself, and eat and drink Him as the angels do now? Do the angels need books, interpreters, and readers? Surely not ; they rest in seeing, for the Truth Himself they see, and are abundantly satisfied from that fountain from which we obtain some few drops. When we shall have arrived at that place where we shall reign, no need will there be there to say the Creed—we shall see God ; God Himself will be our vision ; the vision of God will be the reward of our present faith." And yet, if St. Augustine thus claims our capacity to live without the media, now prescribed, he is explicit on the need of using the Divinely appointed media now. "Call thy faith to mind, look into thyself," he says, "let thy creed be as a mirror to thee ; let it be thy wealth ; let it be, in a sort, the daily clothing of thy soul ;

say it every day, when you rise, when you are preparing for sleep, rehearse your creed—to the Lord rehearse it—be not weary of repeating it.”

It is a source of anxiety indeed to some that the particular doctrines of the Christian creed appear deduced from texts of seemingly incidental character and insufficient for the purpose. It is a true answer, I believe, to such anxious fears that the doctrines in question are not deduced from these and such-like passages, but that they are substantially, if not in form, anterior to them in point of time ; in a word, that the New Testament is written for and addressed to Christians ; its readers are presumed to have been previously instructed in the great truths of which it speaks, and of which consequently it speaks indirectly as of things already known and believed. The key which unlocks the sacred treasures of the inspired volume, giving force and authority to passages of seemingly unimportant bearing, is provided by the Creeds and authoritative teaching of the Church, the form of sound words of which the Apostle speaks, and for the due transmission of which our Lord has provided in the constitution and polity which He left to His Church, and in His promise to be “with them always, even unto the end of the world” ; *διδαχὴ* and *διαδοχὴ* were joint watchwords of the early Church. The tendency to reject the principle of media does not necessarily confine itself to the rejection of Sacraments, and the form of the Creeds, but practically destroys the Bible by treating it as any other book, and refusing it that reverent obedience and diligent study to which it is entitled as the medium of the will of God. Nor does the rejection of this principle logically stop even here, but the one Mediator between God and man is regarded as no true Mediator at all, but a mere human example ; and truthfulness, purity, manliness, are all that remain, in short, a morality without any definite creed, or supernatural assistance ; forgetful of

the truth that "Purity is one of those things which Christian ideas and influences produced, and which they alone can save". I have ventured to speak of grounds for hope and courage even in connexion with the rejection of this essential principle of Christianity ; too often no doubt such rejection is the result of pride and undue self-reliance, but in the inclination to reject the true position of our Christian ministry, and to weary under the use of sacramental teaching, I believe there may often be the evidence of the existence of higher powers of spiritual life which one day, if we are faithful in the use of the appointed means of grace, we shall see when the life which is now hid with Christ in God shall be made manifest with Christ in glory.

Let me in conclusion, my younger brethren, remind you of one other lesson which we may gather from the life of Joshua ; we see him especially as the conqueror of the Promised Land, the victorious warrior and man of courage ; but before the battle of his life began, before it was given him to lead his brethren in the war, we are told that it was young Joshua who was with Moses in the Mount. This is a true preparation for a brave life ; a youth spent in communion with God. To be a leader implies standing out alone, and for solitude there is but one remedy, the remedy of our Divine Master, "and yet I am not alone because the Father is with me". We dare not go before our brethren unless it be in union with God. Sin separates from God ; sin takes the heart out of men, makes them fear to be alone, fear to lead. If you would be free of all other fear, begin early to fear God ; accustom yourselves to communion with Him, be with Him on the mount, speak to Him from your heart in prayer, listen to Him in His Word, study the revealed record of His ways ; receive Him in His Sacraments ; accustom yourselves to meditate on His attributes, His

Almighty power, His ability to save by many or by few ; His omniscience, that He knows your downsit^{ing} and uprising, that He is about your path and about your bed, and spies out all your ways, that there is not a word on your tongue but He knows it altogether, yea, and understands your thoughts long before ; meditate upon His justice, His mercy, His goodness, His wisdom, His love ; this is the secret of real courage. A youth spent with God will make you independent of the terrors of the world. The contemplation of poverty, failure, contempt of the world and death, should be part of the elementary training of every true follower of Jesus. It is involved in the words "take up his cross daily" ; and such contemplation will give you courage not only to endure the rougher terrors of the sea or of war, but not to flinch from the path of duty under the refined scorn of educated men, the ridicule of uncharitable wit, or the misrepresentation of the unscrupulous. It is true during your residence in this place you may have but little time for anything except your work, but in the weeks that are now coming, in the rest of vacation, let some time be spent in more definite and prolonged communion with God ; on the Mount with Him you will learn His law, and by degrees you will see what it means and how it is applicable to yourselves and all mankind, even the love of God and love of man through the aid of the Holy Spirit in the body of Christ. Just as to Joshua when he began the great work of his life at the entrance of His work, the Lord revealed Himself as the Captain of the Lord's host, so whatever may be the special path which God has prepared for you to walk in, whatever special difficulties may be before you, the same Lord will make Himself known to you with a special and sufficient clearness, assuring you of His loving presence, guiding you in the difficulties of your duty, and encouraging you with words like those addressed to Joshua—"I

will be with thee, I will not fail thee, nor forsake thee. Be strong and of a good courage." One additional word. To-day, while we would speak with hope and courage of the future, we are especially reminded of the gratitude we owe to founders and benefactors in the past—men who by their work, or munificence, have conferred blessings on the University which we inherit. For one, too soon among the past, I desire, to-day, to offer one humble word of sincere gratitude. Professor George Rolleston is known to many as a scholar, and a man of literature, as well as a scientific man ; for his work, and for his life, many in this University may well give mournful thanks to God to-day. But I desire to express my humble thankfulness over his memory, not merely because he was a scholar, and a man of literature, and a scientific man, but because he was equally scientific and devout ; not only because he studied nature laboriously, honestly, but because he regarded nature as the Art of God, and recognized among all its forces the power of prayer. Such lives deserve our sincerest gratitude. They are the answer to the sneer that theology has no future with scientific men. They confirm our brightest hopes and increase our courage. God grant when our work in life is done we also may leave footprints on this shifting sand, that may guide those who come after in their journey to the Promised Land.

III.¹

THE PROMISE TO JACOB.

“Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.”—GEN. XXVIII. 15.

SOME few years ago I read in one of our public gardens a notice which ran in very simple terms, but which contained, as it seemed to me, a truth that appealed to the deepest instincts of man. “All persons,” the notice ran, “are requested to assist the society in the protection of these flowers.” There was no threat of punishment or of compulsion, but every man’s perception of the beauty and value of that which was to be preserved was appealed to, and he was asked to exercise his individual freedom for the preservation of a common good.

This notice was, indeed, connected with but a simple matter, but the truth it contains is full of awe—indeed, instead of fearing the simplicity of bringing this before you, I fear far more lest there may be rashness in offering to your consideration so solemn a truth, for that simple notice suggests the removal of all restrictions, threats, punishments, and simply appeals to each individual to protect the beautiful and the good. But are people prepared for this? Do they know always what is really

¹ Preached before the University of Oxford, 23 October, 1881.

beautiful and what is good? Can we trust to the power of human nature, in the condition to which man has brought it, to work so truly that it will always perceive and support the good and the true? Can we do away with authority, and law, and force, and trust to people to take care of themselves? It does not seem so just now.

I have said this much because I do wish this morning to make the venture, and to ask for your help, to ask you to protect for the common good that which is beautiful beyond all comparison with all created beauty, and more effectual for man's happiness than all the flowers of Paradise—I mean even a belief in God Himself. I want to ask you all to help in this, to help in the maintenance of the belief in God.

Perhaps you were hardly prepared for this? You have come up to the University expecting to learn, to receive help, and afterwards, it may be, to help others, and to teach; but you were hardly prepared to be asked for your help now at once, and for such an object as this, the maintenance of the belief in God, and yet in His Name I ask it. You cannot be altogether unacquainted with the intellectual troubles of the present day. You have heard of forms of misbelief and unbelief. You have been warned against them. You have feared that they might come upon you in this place. You may already at school have felt their withering influence, and know something of the fear that your faith might slip; and here you will find yourselves with many old safeguards removed. The restrictions, compulsions, penalties almost everywhere done away with, very little authority exercised to keep you in the right faith. You have parted with home and its thousand tender protective, authoritative influences, and here, when you seek to rest, your head rests, it may be, like Jacob's, on a pillar that is hard as stone; and you find us with old things very much broken up, brought back

to the consideration of the first principles of society and individual life, discussing even the existence of the soul and God. You have come among us at a time when there are difficulties and dangers close at hand, all around you. It is a great and serious time, but there is abundance of power for you, and it is a day of splendid and increasing opportunities.

It is in such a time I ask for your help. How, you will reply, can we contribute anything that could be of value in support of such fundamental truths as these? If it were a matter of particular information and research we could work willingly in so great a cause; but for such fundamental truths as the belief in God and man, what could we do that would be of any avail? Brethren, it is just because we have been brought to the consideration of these fundamental truths, truths common to all, that now all can help. We have been careless about God—not really living lives like creatures who are dependent upon God, who derive their being from God, who exist in God, and whose only reasonable life is to live for God. In the last century, while men allowed that God existed, and called Him the Creator of the world, yet practically they excluded Him from the world He had created, and banished Him beyond the limits of His own universe; and in our busy century how many thousands are there who have enjoyed the wealth that God has given to England of whom God might justly complain in the words of His Prophet, “She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal”. And this is true of us who are called Christians, we who were to be “the salt of the earth,” “the light on the candlestick,” “the city set upon a hill”. There are millions in the world who do not yet know the name of Christ. We have had this knowledge, but we have too much forgotten the great object of our lives.

In the abundance of the treasures which God has unlocked for us in our day, in the discoveries, inventions, the increase of wealth and pleasure, and all the subtler means of enjoyment which modern society has obtained from modern science ; in all this we have been, too many of us, as spoilt children, forgetful of the Father's care, and love, and will, whence all these good things have come. And this forgetfulness is common to all classes of society—the poor and the rich, the learned and ignorant. How could God teach us all to make us all feel our dependence on Him again? No scepticism about secondary matters, however connected with the Life of Faith in reality, would do this. The question of authorship, or the date of a book, or the organization of the Church, these are more the questions for the learned, the many can only enter upon them at second hand, or in their results. But now, of late years, God has touched all by letting us feel that He may go away Himself ; yes, this is where we are—the chasm which is opening in our path, materialism, no moral life, no God, pessimism, suicide. The existence of God and of our own souls are the questions of to-day, and it is in this I ask your help, and ask you to make it your life's work to obtain this help from others.

But how, you will say, can all persons help in this? In what way can we speak of these great fundamental truths so as to be understood by the unlearned, and convince all that all may give their help? Brethren, I would answer in these three words, Duty, Man, God.

I am not ignorant that there are those who would not be able to accept this, to whom there is no such thing as moral life, who exist without a hope of any future ; of such I am not speaking. God knows the difficulty of every man's mind, as well as of his affections, and of his will, and God will be the judge, and not man. But are there not thousands who could not honestly plead that such

was their case? I mean thousands who could not honestly say they have not evidence enough to convince them of their Moral Freedom? What is the meaning of crime, of justice, of right and wrong if there be no Moral Freedom, no such things as Personality, Responsibility, Duty? Are there not thousands in all classes of society who could not plead that these words were to them without meaning? Are there not thousands at this moment, in our own country and in others, who could not say honestly that they saw no difference between the lives of Garfield and Guiteau, that morally the murderer and the murdered seemed to them on a par? What is the meaning of our national indignation and sympathy if this is so? It is to those that I would speak, and ask for their help, to all who are conscious of moral freedom, and all who know themselves to be persons, and not things, not mere machines, but men endowed with the awful dower of Personality.

Here, then, is the help which I ask you to give, as needed in this day, the help of the evidences of your own sense of responsibility.

"God, Duty, Freedom," says a modern writer. "These three ideas form an inseparable Trinity, of which each member stands or falls with the other two."

"These two," says another writer, "will stand or fall together, God and Man."

In other words, in the moral freedom of man we have the best image and likeness of God. In the discharge of our duty, whatever it may be, we exercise our moral freedom and witness for God.

See, then, the evidence, for which I am pleading, is the evidence which all who believe in their moral freedom may give, by a life of duty. Here is a mass of evidence to which we all might contribute, confined to no particular class, but a line of evidences for which we might turn, even to the simple and the poor, as our Saviour Himself

turned when He said, "The lame walk, the deaf hear, the poor have the gospel preached unto them". And it may be that we are coming to this, and that the poor and simple-hearted will give the best evidence for God Himself, and out of the mouths of babes and sucklings He will perfect His praise.

If this be so, are there not many of us in this place who must confess that we deserve the bitter punishment, even of a sense of God's departure, because we have not in former years witnessed for Him by the evidence of a sense of duty as strongly as we might.

If learning and knowledge are among the privileged duties and responsibilities of University life, have there not been too many undutiful lives lived here? Lives lived with hardly one serious thought of duty to self or country, or to the less favoured parts of the world, which, nevertheless, God made, and redeemed, and loves? May not this fear now of the loss of belief in God be intended to make us consider how we may all best witness for God, and then lead us to realize what the preternatural capacities of man really are, and to open our eyes to further responsibilities towards our fellow-men? Oxford is increasing in numbers, may we not hope that it will also increase in real supernatural power? I thank God I am enabled to look upon these troubles of unbelief in this way. The doubts are fundamental now, because they are intended to reach all, they are permitted to touch all, because God would awaken in all a clear sense of what man's personality and responsibility implies, and bring all men nearer to one another, and to Himself. The Divine presence may appear to us as to the prophet in captivity by the river of Chebar, as in a cloud, but let us remember, there was a bow in the cloud, and brightness round about. Jerusalem was to be besieged, taken, burnt; even the Temple was not to be spared. Israel, for a time, was to be con-

founded, scattered, as a flock upon the mountain in a cloudy and dark day, but the dry bones were to rise and live. The sticks of Judah and Ephraim were to become one in the hand of the Lord. The Temple was to be rebuilt with symbols of increasing holiness. The glory of the Lord was to return into the Temple, and the river of life-giving waters to flow forth from the House of the Lord, increasingly ; waters to the ankles, even waters to swim in.

If I ask you for your help then, in this great matter, it is with the firm belief that you will be enabled, if you will, to give it. Only in this, as in all else that is truly great, in this life, not without labour, not without some cost, some sacrifice, nay, doubtless, as in great victories in war, not without some loss. What, then, are some of the difficulties and hindrances that you will meet with, if you endeavour by a life of daily duty to give the evidence of your moral freedom and of your separate personality in the midst of the great forces in which you live? What will hinder you when you try to realize this line of thought? First, probably, the feeling of your own littleness. "Two things," said one of the greatest of modern thinkers, "fill me with awe, the starry firmament and the responsibility of man." We so often trifle with our powers of thought, we are so careless in our ways of observation and inference, so reckless in the licence we give our imagination, so little thoughtful of our thoughts, that it is hard to persuade ourselves that our own powers can be strong enough to keep us in firm hold of the truth ; we trust it will be so somehow, but we scarcely think how, and when we consider the powers that are ours, that make up our separate personality, they seem so small, so insignificant, that their littleness fills us with awe, as when we look up into the greatness of the starry firmament above. But this need not alarm us, God made us, and He made us for Himself, He made our

minds to know Him, and our hearts to love Him ; that feeling of weakness is but a right consciousness of true creaturely dependence. "In the midst of life we are in death ;" but for His sustaining hand the thread of our bodily life would break at any moment. We are not only created but sustained by Him. "All things were made by Him, and by Him all things consist," and we must trust our minds to His sustaining Presence as well as our bodies. The angels who endure the unveiled Presence of God are creatures just as we are ; they have no inherent power to exist, and yet they are enabled to know God, and to love God, and to obey God perfectly, and He can enable us to do the same. The apparent weakness of our powers only redounds to His glory. All we have to do is to awaken like Jacob from a dream, and admit that this world is still the House of God : that the Lord is in this place, though we knew it not.

But there is another hindrance and difficulty that will probably deter you, if you try really to consider your own moral freedom, and the life of duty which should follow, and that is the sense of sin. The sense of duty, more or less, in all of us, must produce the consciousness of disobedience—conscience, responsibility, remorse, are three words which we must be prepared to face if we would consider our separate responsibility and our moral freedom. How can we take our stand with God, and say that for the future we will walk with Him, and listen to His voice? How can two walk together unless they be agreed? How can we expect that He will trust us when we are conscious that we have so often used our freedom to disobey His voice?—it may be in one way or in another, but often it is so that the fear of the past takes the heart out of men for the future. It may be that we were deceived by others, and hardly knew the wrong we did ; but the bondage of evil habit makes us fear to speak of freedom as the experi-

ence of our own personality. It may be that idleness, vanity, or a temper uncontrolled has brought us evidently into a position where we need never have been, and from which we know not how to escape ; or it may be that the thought of the past brings not only the burden of our own disobedience, but the, at times, hopeless agony of having caused others to disobey, and we know not into what misery of mind or body we may have led them. We dread to think how far the ever-widening circle of our own evil words or example may still be spreading ; all this comes back with unmistakable reality when we turn ourselves to consider what we are, what our duty was, and is, and ought to be—and from this consideration men often flinch, and fear to consider what they really might be from the memory of what they have been. But this need not be. There is no man that sinneth not, all should be penitents in greater or less degree, and the degree of guilt is not to be measured by our acts so much as by our opportunities. God knows how hard some have striven against sin ; God knows also how wilfully some have fallen—but none are wholly free from sin. When Jacob left his father's house and slept his first night alone at Bethel, he could not look back at a past that had been quite free from all alloy, quite free from envy or a mixed ambition, or deceit. His life, like the lives of most of us, began with a high intention ; yet it was marred by failure in the execution of it. Jacob's early life was marred by deceit ; he deceived his brother and his father, and all his life long he suffered from it ; his sin, the sin of his boyhood and home life, followed him and found him out continually. Laban deceived him, Rachel deceived him, Simeon deceived him ; he was deceived about Joseph ; he feared some foul play for Benjamin ; he suffered from it. And yet God did not refuse to be with him, and His presence preserved him not from suffering, but from further sin—his old sin was constantly before him, but it never

overcame him ; he suffered from deceit, but he never sinned again by deceiving. His early sin gave him trouble, but it did not rob him of God's continuing presence, did not mar the work and purpose of his life. And it may be the same with you, if when you try to realize the dignity of your moral freedom, the memory of the past tempts you to put away the thought ; be assured that this tyranny may soon be over-past. That so much suffering, and misery, and sin, and death should result from the moral freedom of man does prove the exceeding preciousness of the gift of personality, which God thought fit to grant, in spite of the price that would be paid ; but it does not prove that God cannot pardon and put away the sin. "The blood of Christ cleanseth us from all sin" ; and, on our true repentance, the healing virtue of Christ's blood is ours. Nay, if you will, you know Christ has left a ministry on earth commissioned to give that pardon separately to every single penitent soul, "Whosoever sins ye remit, they are remitted," are the words of Christ, "by His authority committed unto me, I absolve thee from all thy sins," are the words with which our Church directs us to carry out the commission. The fear of the past need not intimidate you from the consideration of your moral freedom, or rob you of the hope that you may yet give your life as evidence of the existence of the one true personal God.

But there is another difficulty that may still, perhaps, hinder you when you turn to consider the responsibility of your own personal life—it is the sense of singleness which arises from personality. Every person is a separate being, bound with the band of one individual will. There is a sense of singleness in personality, and men shrink from solitude and long for love, and love means union. No two persons are alike, no two lives are to follow exactly in the same steps. The world changes. Humanity is still in progress, each person has some new work to do. Children

must be prepared to do what their parents never did, though their parents' lives and prayers may be the very powers which have raised the children beyond the parents' reach. Each must be prepared to push the limit line of science further, though the power to advance is gained by the limit which we leave. All this makes real life single, solitary, new, and many half-unconsciously shrink from this singleness and fear to realize the units that they are, and strive to surround themselves with forms of others, and conceal from themselves their otherwise too intolerable loneliness. Brethren, this fear need not again intimidate you. Religion is not merely keeping a moral law. The high end of realizing our personality is not only that we may realize our moral freedom, and secure the sense of duty, but I am asking you to exercise the liberty of your personal freedom, that, proving the existence of a free personality in yourselves, you may contribute one great evidence of the personal existence of God, in whose image and likeness you are made. This is true religion ; this the intended end of our free personality ; not merely that we keep the moral law, but that we worship the one true and living God. *Fecisti nos ad te domine et inquietum est cor nostrum donec requiescat in te.* "O God Thou art my God" expresses the rapturous union of the created and un-created personalities in God and man. This was Jacob's consolation when he slept that first night away from his father's house : "Behold, I am with thee, and will keep thee in all places whither thou goest, I will not leave thee until I have done all that which I have spoken to thee of". It is the consolation of a personal presence that is offered, and this consolation, we know, may be ours with a clearness not revealed to Jacob ; he saw the ladder set up from earth to heaven, and angels ascending and descending, as evidence of the reality of the communion between himself and God ; we know the real union between man and God

through Him, who is both God and man ; we have seen greater things than Jacob saw, even angels ascending and descending on the Son of Man ; through Him we know we have access by one Spirit to the Father. The Son of God has promised to be with us always till the end of the world ; and, further, He withdrew His visible Presence that another Comforter, as true a Person as Himself, might be our companion with a closeness that no earthly companionship can equal. Nay, we know that so far from mere obedience to a moral code being the aim and satisfaction of men's personal freedom, He has told us that the reward of our obedience is the satisfaction of our Personality, the release from its sense of singleness in the consciousness of the presence of another Person in the union of love ; even the promise of the indwelling companionship of the Three Persons of the ever blessed Trinity, for He who made us and redeemed us, has said, " If a man love Me, he will keep My words, and My Father will love him, and we will come unto him and make our abode with him ". Personal devotedness to a Personal God is one of the chief marks of a true religion. The Bible calls it walking before the face of God, walking with God. Christianity in its essential working, is not a religion of detachment, but of attachment ; a religion not of fear, but of love. It is the assurance of the companionship of a Friend always able and willing to guide, check, and support us in all dangers ; a Friend whose rod and staff will still be with us, guiding, protecting, even through the valley of the shadow of death ; a Friend whose constant companionship ought to lift up our fallen countenance, and give us, even now, on the journey of life, a brightness that should witness to those who meet us of the reality of the companionship we enjoy—all this is no mere language of theoretical theology, or excited devotional feeling, but may be the sure experience of your daily lives. A singular sense of security,

a peculiar independence of place and time, a secret satisfaction, a quiet courage, an inward peace, an increasing hope, a purer, truer, and more extending love—these are some of the well-known proofs of the reality of our personal relation with God, and of His companionship with us.

This, then, is the way in which I ask all who are anxious to maintain the belief in God, for themselves and for others to contribute the evidence of their own Personality by a keen sense of duty. Moral freedom, Duty, God, we have said, these three ideas form an inseparable trinity, of which each member stands or falls with the other two. This evidence you may contribute daily, and many times a day. While there is such a mass of indifferent, careless, thoughtless, irresponsible living, the air is filled with vapours most prejudicial to the bright life of faith. If each man who acknowledges a consciousness of moral freedom would exhibit that personal freedom by a life stamped with the mark of duty, many would be saved from drifting into the moral and mental entanglements of a useless life, and those who have real intellectual trials would find themselves braced by an atmosphere from which they could hardly fail to feel some benefit, and surrounded by evidences which they could hardly fail to admire, even though unable for a time to admit the joy of honest conviction.

In what way your sense of duty should be discharged each must determine for himself.

But in this place it is obvious your first duty is to learn. We are all here to learn, some to teach as well as learn, some at present only to learn—but all to learn. This is why we are here. No degree of ability excludes you from the responsibility. See, then, for yourselves whether you are doing your duty in these matters, exercising your moral freedom, giving your contribution to the evidence for the existence of God by doing your duty

as learners in this place. Would not much idleness be saved if this could be remembered, much time lost, and money put to a better use—the real work of the University advanced, knowledge increased, and an atmosphere created in which belief in God would be more likely to prevail.

And if learning is your obvious first duty here, there is another responsibility from which you cannot escape, the responsibility of social life. Your amusements and entertainments, your games and hospitalities have, of late years, assumed a new measure of responsibility from the increase of the members of this University. There are different degrees of wealth, and culture, and social power amongst us. If you do your duty here, you will guard against such a selfish expenditure of what is indeed your own, as will make it difficult for others not to run beyond their means ; you will determine the limits of your acquaintances, not merely by your own pleasure but also by your opportunities of offering to others the advantages of your society. We may rejoice at the wider influence of our University, but we should be careful to see that real work is being done socially as well as intellectually.

But of these, and other ways, you know yourselves, brethren, or rather He knows who promised His companionship to Jacob when he left his home, and promised in spite of the failures of earlier years that He would not leave him until He had done that which He had spoken to him of, He, the same God, will be with you, and will not leave you, if you will walk with Him, until He has enabled you, if need be, to disentangle the entanglements of earlier days ; and, in spite of surrounding dangers, and future fears, He will make increasingly clear to you the reality of His companionship, and the work for which He has caused you now to be. Giving you more than you ever ventured to ask or think, He will convince you that

those higher aspirations of earlier days were not boyish fancies, but His Father's voice : all those higher things that God at times speaks to you of, those longings for truth, and purity, and usefulness, and unity, and love, in which, and for which, you sometimes hoped your life might be spent, all this shall be true, and you will see that your separate personality finds its truest freedom, and most restful joy, in abiding communion with the personal God, and thus you will make the words of the Psalmist your own, and, in doing so, help others to do the same : " O God, Thou art my God ". " Shew Thou me the way that I should walk in, for I lift up my soul unto Thee."

IV.¹

LOVE AND OBEDIENCE.

“Shewing mercy unto thousands of them that love Me, and keep My commandments.”—EXOD. xx. 6.

I SEEM to have assumed it as my privilege when speaking in this place, that I may address myself more especially to the young. It is true that having done this now for ten years, some who were then occupying the places of the young have passed up among the seniors and are in places of authority. If they should be present now, they will, I hope, with other seniors, pardon me if I speak not so much to them as before them. These words which I have read for my text will have been familiar to the youngest even from his still earlier youth, for with many of us they formed part, probably, of our childhood's lessons, being part of the second Commandment—you remember the words: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or in the water under the earth: thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments”.

¹ Preached before the University of Oxford, January, 1883.

These words are, I know, the words of our childhood but they contain a promise and principles of conduct which should continue to guide us to our lives' end.

For there are three great statements in the text. First—There is the bountiful offer of mercy, “shewing mercy unto thousands,” i.e. in effect, mercy for all, for such is indeed God’s antecedent unconditioned will. He made man for Himself, capable of loving, and of being beloved. This is the meaning of the assurance, “In my Father’s house are many mansions,” room for all. This is the express revelation of His will, even of “God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth”—this is God’s antecedent will towards us; but equally is it His will, not from mere arbitrariness, but from the necessity of His nature, that we should obtain this mercy which is offered to us, upon certain definite conditions, and two of these conditions are contained in the text—the conditions of love and obedience: “Shewing mercy unto thousands of them that love Me, and keep My commandments”. The text, then, if taught us in our childhood, may still be well worthy of our constant consideration, for it contains the offer of salvation and its conditions. It is of these two conditions that I propose to speak this morning, and though they stand here in the true order, love being the true source and spring from which the highest obedience should flow, yet as practically with us, in our state of disciplinary probation and development, the fear of the Lord is the beginning of wisdom, so I shall speak of the second condition first, for obedience is the true moral atmosphere of beginners.

I.

One condition, then, of obtaining God’s mercy is obedience.

But what am I to obey? What does God want with me? How shall I know? Some such rough thoughts, at times, many of us have been disposed to admit, and such may still find a response in the hearts of some here to-day. Apparently rough and simple, such questions, I know, require most careful and well-grounded answers, and it would be impossible to meet all the difficulties that might occur to us in any single reply, but I desire to ask whether at heart some of you do not know sufficiently the answer that should be given.

Can you say that you know *no* difference between right and wrong? Is the liar and the man of truth the same to you? Do you see no difference between the honest man and the rogue? I know that there are those who would wish to stand aside if pressed even by so rudimentary a test as this, and if they do so honestly, I honour them, and would gladly help them another time, if I could ; but I feel called upon to appeal to the far greater proportion of men who could not, and would not, deny the fact that whatever the contradiction of their lives may have been, however varying the area over which the words extend, yet neither now, nor at any time since their earliest consciousness, could they say that right and wrong to them had no meaning. May we go together, then, thus far, that we admit the difference between right and wrong? A second step, will, I think, be then admitted—to “*right*” and “*wrong*” we must add the words “ought” and “ought not”; if we speak of right and wrong at all, we cannot speak of them with the same indifference as we distinguish between two different colours, and say this is white and that is black, this is right and that is wrong ; but at once, with more or less of force, we feel attracted towards the one, and repelled from the other. In other words, the distinction between right and wrong brings with it the words “ought,” “ought not,” “responsibility,” “duty”.

Very many, I think, will go with me thus far ; we may differ from other people in what we think right, and not always think the same ourselves, but what we think right, and while we think so, we admit that thither the path of duty should lead us.

Here it may be well further to remind you that in this word "Duty" lies hid an inexplicable treasure, of infinite value—I mean our *Freedom* ; we may not be able to understand it, but is it not a fact which we are prepared to say we have, whether philosophers can explain it to us or not. In the "I ought" is practically included the "I can". Which of us seeing a child fallen in the streets, and in danger for its life, would not feel at once more quickly than we can express. It is right that I should save it, *I ought, I can, I will* ; and which of us, had we stood amidst the recent ruins of that northern factory, and seen the crushed, but inextricable limbs of the poor sufferers, would not have longed indeed to have worked miracles to deliver them, but still have turned from the sickening sight without the feeling that we ought to have delivered them because we *could* not. This is so obvious to most of us, that we seldom stop to think what treasures are contained in this sacred word, *Duty*—our power to know right from wrong—the attractive force of the right—freedom to act or not ; and yet one of the greatest thinkers on these subjects, you will remember, has said, "Two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them—*The starry heavens above, and the moral law within*".

But let me ask you yet again, whence comes this power to distinguish right from wrong ? Here we may differ in words, but in the existence of the power itself many will agree. We may call it moral feeling, moral sense, Divine reason, or use the word to which we have been accustomed,

conscience—that power within us, which is so much of us, that we feel content to make it one of the powers, with which we will appeal in contending with the world for the good of men. But once more, why do we give to this mysterious power so much importance? Why, if this moral feeling, this conscience, is part of ourselves, why not deal with it as we please, and listen, or not, as it may suit us? The real answer, I believe (though all may not be able to give it), is because conscience does not speak as for herself, but as for *another*. She brings us to a bar, not to ourselves, but tells us of another, whom we fear and may resist, but one higher than ourselves—even God.

This it is which throws such a brilliant light on the path of duty, wherever and whatever it may be, and makes it *Divine*. Well, can we accept the well-known apostrophe: “Duty! thou sublime and mighty name that dost embrace nothing charming or insinuating, but requirest submission, and yet seekest not to move the will by threatening aught that would arouse natural aversion or terror, but merely holdest forth a law which of itself finds entrance into the mind, and yet gains reluctant reverence (though not always obedience)—a law before which all inclinations are dumb, even though they secretly counter-work it; what origin is thus worthy of thee, and where is to be found the root of thy noble descent?” This supreme obligation to the law of duty, or the law of right and wrong for our own conduct, has come before you already constantly in life, but during these next years while you are waiting here with us, and preparing to enter into the real work of your life, it should come before you, my younger brethren, in one new and especial way, viz. in determining your profession. What will you do with yourselves for the next fifty years which God may require you to live on this earth, and what will become of you when you leave it? Some men, quite from their boyhood, have their future made plain to them; but

with others it is not so, they are undecided, they do not know what they are going to do. It is in such cases that I am anxious that the law of *duty* should be more considered. It is not always so, nor has it always been so ; hence part of our present confusion and waste of life. Three principal standards of authority we may recognize in this matter. The one, which prevailed largely in former years, the absolute parental authority, when sons were settled in their professions with little or no regard to their tastes or capacities, by the will of their parents. No doubt there was much of good in this, the wider experience of the parents, and the knowledge too of the youth, knowing him often better than he knew himself, all this often saved years which might have been wasted in vacillation, or prevented a rash and irretrievable choice. But with these advantages there was often much and serious loss. Many a life was crippled, damaged, rendered comparatively useless, and robbed of all its natural freedom, and growth, and power. This was grievously illustrated in former days in the case of those who were, so to say, forced to take Holy Orders, or, as the phrase was, to enter the Church, without any sufficient preparation, without any real inclination for the work. Conscious of their own unfitness, at best, they performed their necessary duties honourably, but without heart. From this principle of unquestioned parental authority there has in our days sprung up a natural reaction, and the former "you must" of the parent has been changed into the "I like" of the son. There is truth also in this principle, and truth which was overlooked, or disregarded before, arising from the varying personal gifts and dispositions of the young ; but in vindicating a right recognition for these gifts, too often a false principle has been adopted, and the sole rule by which the momentous question of a life's profession is determined, is the changing rule of our own pleasure ; and the "you must" of former

days has been exchanged for "I like," or "don't like". It is this, perhaps, which explains the almost unaccountable calmness and indifference with which some young people reject the counsel of their elders, taking as the principle of their conduct their own pleasure, with no past experience to guide them, and reckless of the future, as if life were endless ; the pleasure of the *moment* becomes the guiding principle, and the principle of duty being put aside, the incalculable momentary whim is all that can be appealed to. What we seem to need is, to balance the reaction from the over-parental "you must," and the ever-varying "*I like*," by the mutual recognition of "I ought". This surely is the real ground of right action for each, and the best hope of unity and common work ; when we act from a sense of duty, which, if rightly conceived, will be the one Will of God. Some such line of thought we should, more or less consciously, go through if we desire to fulfil the condition of obtaining the Divine mercy—the condition of obedience.

II.

But the sense of duty and obedience to the moral law is only one of the required conditions ; there is another, the condition of love—"shewing mercy to thousands of them that *love* Me, and keep My commandments". If there is need of care and self-restraint at this time in order that your lives may be ruled with the moral law, there is need of almost more care, lest you should be deceived by this *great obedience* ; and while you win the approval and admiration of the great moral sections of the world, yet fall short of this first condition of obtaining God's promises, and miss the mercy which He has promised conditionally to give—we had better consider it. It is possible to be obedient to the moral law, and yet to forget the *Lawgiver*.

As many Deists with the physical universe admitted the existence of God, and the work of a Creator, and yet practically banished God from the world He had made, regarding it as a mechanism self-regulating, that had slipped from the hands of its Maker—so the mere moralist may acknowledge the supremacy of the moral law, and the autonomy of the will, and practically banish God from his consideration ; for him God simply looks on, the vast machine of the moral universe is self-acting ; as far as such systems of morality are concerned, God could be dispensed with, since man has in himself a complete moral basis for the only law which exists for him. Perhaps we have not sufficiently considered that it is possible for men in a sense to “hunger and thirst after righteousness,” and yet to ignore the authority of God ; possible for them to confess that He is supreme, and yet never to identify Him with that ideal law which they know they have violated, and which they now want to fulfil. Such men desire moral and spiritual excellence very much as they might desire physical vigour and beauty, or large and varied intellectual accomplishments. They do not recognize the *Divine* authority, they care only for the perfection of *their own* natures. If they appeal to God, they do not think of Him as One Who has a right to require them to do *His* Will ; they only rely upon His mighty and merciful aid to enable them to be loyal to *their own* conscience, and to achieve the ideal sanctity which haunts their imaginations. It is not *His* law they have transgressed ; it is not *His* law they want to obey. It is *His* only as it is *theirs*—such a condition of mere subjection to the moral law might produce respect, reverence, obedience, but not love—to fulfil the condition of love we must rise above the impersonal law to the Personal Lawgiver. How can this be? Let me say that here we need more help than has often been supposed. The truth, perhaps, for us to remember, when we

turn our thoughts upwards to find the one Lawgiver of the many laws which claim our reverence and obedience here is this—That though man is *free* yet he is not *independent*. His freedom we claimed when we spoke of duty. The “I can” implied the “I ought,” but man can only attain his full power to discharge all his duty by receiving constant help from others external to himself. In our infancy we are helpless, and must perish but for the care of others. Our bodies, our minds and characters, reach their full development only by external aid. No man liveth to himself, even with regard to his fellow-men; and in harmony with all this, when we would rise above the law in our hearts to the Lawgiver Himself, we need His special help. He has given it us in Revelation. True, “God did not leave Himself altogether without witness, in that He did good, and gave us rain from heaven, and fruitful seasons,” so that “The invisible things of Him from the creation of the world were clearly seen, being understood by the things that are made, even His eternal power and Godhead,” and this was to be true of all men, for “He made of one blood all nations of men for to dwell on the face of the earth, that they should seek the Lord if haply they might feel after Him, and find Him, though He be not far from every one of us”. And yet the sequel of this teaching, and feeling after God, in the dimness which man’s own folly had brought over this once brighter and diviner world, was *failure*; and the verdict is, “Man by wisdom knew not God”. The words from the lips of the Roman Governor, “What is truth?” and the inscription on the altar at Athens, “To the unknown God,” seem to speak with sad truthfulness for the West, and in the great religious systems of the East man must be said rather to have lost himself than to have found God. Absorption—annihilation—“A beautiful erection of moral sentiment, but there it ends”. “The hugest, fairest,

nothing that ever was passed upon mankind." A "wild, eccentric one-sided energy of the erratic will, allied to frenzy rather than to morals, gigantic feats of self-torture and self-stupefaction, but not action on the scale of our *whole* moral nature, or worthy of that nature as we know it"—in short, Pantheism and Atheism are the outcome of the religious systems of the East. For the rest their gods were either many, and therefore *limited*, or one Supreme Being, without action, without will, the substratum of everything, himself a nothing. I do not, of course, forget the borrowed Theism of the Moham-medan, but, unless perhaps with a very partial limitation in favour of China, we may adopt the somewhat humiliating and sad conclusion that *one small nation alone* out of all antiquity worshipped God, believed the universal Being to be a *personal* Being, and this nation received help from above, the gift of Revelation.

Here is surely a point worthy of your most careful consideration ; the text offers mercy for thousands, mercy for all, but on two conditions, obedience and love ; obedience of a kind, we may practise to the moral law, but love requires personality ; we must, by God's help, rise above the contemplation of the law, to the person of the Law-giver, and love the law for His sake. "Lord, what love have I unto Thy Law," and then love Him because He is what He is. Brethren, do you see what lasting and precious treasures these words of your childhood contain ? How well they would guide you now through the numberless eddies and currents of religious or irreligious opinion, with which here, as elsewhere, you must be surrounded. You have indeed special work to do in this place, and special work we may hope awaiting you in the world which needs your help ; but you need great care lest while preparing for your future work you violate the conditions with which your unshaken faith tells you you can alone

hope for a reward when your work is over ; lest, losing the very foundation of your faith, you wander through life with nothing to await you but the annihilation of your own soul, or a companionless immortality—nothing less than this is the question of your day—the finding or losing God. In our Revelation we have Him plainly made known to us, and the conditions on which we shall obtain His mercy. It is a matter of infinite moment to you. Let me offer you some simple practical tests by which you may know whether you are fulfilling these conditions or not.

The test of obedience to the moral law is obvious, and is always with you ; it means taking duty—not pleasure, or any other lower maxim—as the rule of your life. We have said this in its practical simplicity is obeying our own conscience, in reality it is listening to the voice of God. It is to act in the spirit of the prayer which ruled perhaps the most influential human life that ever was lived : “ Lord, what wilt Thou have me to do ? ” The waste of life in this place has been deplorable ; if Oxford were but in earnest, striving to know the Will of God, preparing here to go forth to the world with the fixed purpose to do His will, and to bring others to do the same, a new unity and a new strength and a new brightness might break forth over England, and through England over other parts of the world. This disobedience, this variance from the Will of God, is the one discordant note in Creation. To bring this discord, arising from the abuse of man’s freedom, back again into harmony with the Will of the one Lawgiver, was the object of the Incarnation and Death of the Son of God ; it is the great work in which God and the angels are engaged now, and for the issue of which the saints in Paradise are waiting. It is sad, in the presence of all this, to see so many amongst us apparently so unconscious of what they might do.

I should have but little hope that these simple words would command your attention, were it not for the help we have now in this place from the terror of unbelief ; you may live here now in this University, if you will, and obtain the highest honours she can give, without owning the name of Christ or God. A brilliant University career, together with complete rejection or forgetfulness of God, is open to you. You can be Atheists if you please. Into this pit it is well that you should look down deliberately, for it is a real one, and close at your feet. To save you from this forgetfulness of God, I venture to recall you to the grave importance of determining the maxim from which your daily actions spring ; to decide on the principle which is to determine the course of your life ; to bring it home to yourselves that pleasure, or wealth, or power, or honour, or knowledge, may be now largely attained without any acknowledgment of God. The circumstances of your day give a new reality to the question, " What shall it profit a man if he gain the whole world and lose his own soul ". In your studies, in your amusements, in your friendships, let the sense of duty, of right and wrong, of the Will of God, prevail. In this way our present distress may be over-ruled to free us from the sad sight of selfish, useless lives, to bring us nearer to the Divine Will, to bring us nearer to each other, and, purifying the motives of our actions, bring us nearer to the one source of all power, and thus enable us to raise humanity nearer to its Divine pattern.

And yet, while we seek to regain a life of true *obedience*, we must not forget the primary condition of *love*. What can be our tests for this ? If the test of a life of true obedience is in some sort simple, the recognition of conscience, the rule of duty, what practical test can we adopt to know whether we are fulfilling the condition of love ?

The first test I would suggest to you is this: What use do you make of your Bible? The step from obedience to love, we said, implies the step from the impersonal law to the personal Lawgiver; and this, the belief in one personal God, we said, required, for its fullness, the aid of Divine revelation. Here, then, is one test—our Bible. I do not wish to speak now of the manifold blessings contained for us in this Divine gift, of the various kinds of treasures which may there be found, critical, historical, doctrinal, moral, spiritual, and others; but I will refer only to *one* benefit to be gained by the study of the Bible, which I do not believe can be so gained from the study of any other book, and that is the knowledge of the one personal God. It is impossible to read the ancient historical Scriptures, and to suppose that they were meant to teach that self-acting spiritual laws brought a flood upon the old world, rained fire upon Sodom and Gomorrah, destroyed the first-born of Egypt, excluded from the land of promise Aaron and Moses, and nearly the whole generation that crossed the Red Sea: whatever value may be attached to the history it is too clear to be misapprehended. It is a living Person, according to those ancient books, who punishes the sins and rewards the righteousness of men. The teaching of the prophets and of the Psalms is the same. Few things are more magnificent than the grandeur of the personal supervision both of kingdoms and of men in the writings of the prophets; of Babylon “my battle-axe” and of Nebuchadnezzar “my servant”. And in the Psalms it is the same. There is an ever-recurring expression of a tender personal affection on the part of the sacred poet to God, to which, says one, well qualified to speak, “There is no parallel in the whole range of heathen literature”—“O God, Thou art my God, early will I seek Thee,” and that quiet echo of the human heart, “Seek ye My face, Thy face Lord will I seek”. And we Christians

have, besides all this, the manifestation of the Son of God Himself, very God and very man, in the story of the Gospel. In all this there is the constant presence of a Divine Person, and, therefore, an object of our highest and purest love. It is well to remember that the models of heathen morals, wonderful and helpful as they are, are for the most part self-centred, and while they rightly lead man to respect and obey his higher self, yet they say very little indeed definitely of God ; they may lead to a high degree of moral excellence, but morality, not holiness—obedience, not love—is the end. If our work here requires us to spend many hours of the day in mathematics or physical science, or on any mere systems of morality, we shall be in danger of losing sight of the Lawgiver even in the constant study of His laws, and thus be in danger of failing to fulfil the condition of love. Let me say it as plainly as I can ; if you neglect the study, the habitual devotional study, of the one Book that above all others makes known to you the one personal God, you will be in danger of living a merely moral life, fulfilling in a sense the condition of obedience, but falling short of the higher condition of love ; and a narrow, selfish, uninfluential humanity will be the result. Let me offer you another test, which each can easily make for himself—What is your relation to prayer ? Prayer is not only the conditional means upon which God will give us that which He will give, “ Ask and ye shall have,” but it is also a means permitted by which we may hold communion and converse with God. Prayer is a test of belief in a personal God. We can obey, but we cannot pray to, a law ; we must rise above the moral law to the one Lawgiver and the personal God, and to Him we can speak. The mere moralist, the obeyer of the moral law within, may, perhaps, feel a half-conscious feeling of reverence for a being whose law he obeys, but he does not necessarily *worship* Him ; it is the

homage which the conscience offers to the authority of the eternal law of righteousness, transferred to a living person, that is now required. We look for men who believe in the one personal God, obey Him, love Him, and *worship* Him. Here, again, your present circumstances require the special exercise of your own intelligence and will. For good, no doubt, in many ways attendance at the College chapels has ceased, in many places, to be compulsory ; but the obvious result of the position is this, that you need not now pray at all during the whole of your University career. What is your relation to this new liberty? Let me earnestly warn you : I do not say not to let sloth, or idleness, or mere weakness of will, beguile you unintentionally to neglect the habit of your own private, personal communing with God ; but do not allow even the pressure of business, or the strain of hard mental work, deceive you into the abandonment of the source of life, and truth, and love. The man who never prays, never rises above himself ; he may be moral, may be obedient to the moral law, but he has lost one proof of his belief in the personal Law-giver to Whom the law was intended to lead him ; he has lost one proof that he has a personal guide through the perils of his life, he has lost one proof that he is preserving the condition of love. If we can pray, we have faith in a personal God ; we may deplore our coldness from time to time, we may even pray from a sense of duty, many times, but we have not lost the great condition of love, and we know by experience how our hearts may become again as the rivers in the south—dry water-beds for a season, but in due time flowing like a flood.

Let me give you but one more test by which you may know whether you are fulfilling this condition of love, the great condition on which God's plentiful mercy may be obtained.

It is the test of the love of our neighbour. The

apostle of love has himself told us plainly : “ If a man say I love God and hateth his brother he is a liar, for if he love not his brother whom he hath seen, how can he love God whom he hath not seen? ”—this is given us as a crucial test. No doubt the first and great Commandment, the well-spring and source of all, should be the love of God ; but practically it is remarkable what prominence is given in the New Testament to the second Commandment, the love of man ; as though it were both the way to obtain, and the proof of our having obtained, the love of God. When St. Paul speaks of fulfilling the law, he enumerates the Commandments of the second table, “ he that loveth another hath fulfilled the law—for this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other Commandment it is briefly comprehended in this saying, namely, ‘ Thou shalt love thy neighbour as thyself ’ ”. And our Lord Himself gave the same prominence to this second table of the law when, in His answer to the rich young ruler, He said : “ Thou knowest the Commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother ” ; and even more emphatic still is His choice of the new Commandment by which the disciples were to be known as His : “ A new Commandment give I unto you, that ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another.”

It is a sad satire on the failure of the mere moralist to understand this which is given in the life of that well-known, and for a time most popular and influential philosopher, who did more perhaps than any other to make clear the excellence of the moral law as the ruling maxim of our life, that he lived in his native town in Germany for twenty-five years with his own sisters without ever

seeing them.¹ True, the biographer adds, they were poor, and in a humble station, and the philosopher had become a Professor, and was much sought after—true at the close of his life, in his helplessness, he admitted that the paradox he had adopted was false, “My friends ! there are no friends,” but it is a sad illustration of the absence of love which may exist with high efforts of obedience to the moral law—it shows us that a system of mere morality would be a poor exchange for the religion of Him who, though He was rich, yet for our sakes became poor, whose love was not confined by the limits of family, or race, or dependent on the lower accidents of wealth, or station ; but on the one capacity co-extensive with humanity itself. “Whosoever shall do the Will of God, the same is my brother, and sister, and mother.” Brethren, to share this boundless love we are all called. There is mercy for thousands, numbers will not exhaust it—sin need not exclude from it. He can, and will, heal our infirmities and forgive all our sin. The conditions all may understand, and, by His grace, fulfil, *obedience* and *love*. They are simple to speak of, but do not tamper with them. They are fitted to your whole being, and intended to control it, your whole mind, your whole heart, your whole will. Do not think to substitute one for the other, and obey without love, or love without strict obedience ; neither morality without piety, nor piety without morality, can satisfy the conditions given. At first the will and love of God may seem to you but as high ideas far off, like stars, incapable of attainment, and you may stand and gaze like him of old who came forth from hell but to “*re-behold* the stars” without any desire of ascending ; and yet, by degrees, as obedience and love have disciplined your soul, you will find the second experience of the poet practically true. When he came forth

¹ See J. H. W. Sheckenberg, “Life of Immanuel Kant,” pp. 182 and 192.

he was "firm and *disposed* to mount unto the stars," and at last when life's discipline is accomplished, you will know the profound wisdom and the blissful results of this two-fold condition of your childhood's lesson, and find *desire* and *will* both turning, even as a wheel in smooth and even revolution, by that same love which moves the sun and other stars. Unto which endless bliss and intended harmony of your being may God of His mercy bring you through Jesus Christ our Lord.

V.¹

ALONE, YET NOT ALONE.

"I am a stranger upon earth : O hide not Thy commandments from me."—PSALM CXIX. 19.

A SENSE of solitude, loneliness, dissatisfaction, unrest, has often been a characteristic of the faithful in all ages. When God called the Father of the faithful, the chosen type in so many ways of the true servants of God, he went out not knowing whither he went ; and when he came into the land of Canaan God "gave him none inheritance, no, not so much as to set his foot on". Moses in the land of Midian called his first-born Gershom, "For he said, I have been a stranger in a strange land". For the children of Israel the memory of this characteristic was made a law, "Love ye the stranger, for ye were strangers in the land of Egypt". In the Epistle to the Hebrews it is given as a common mark, "These all died in faith . . . and confessed that they were strangers and pilgrims on the earth". It was so even with our Lord Himself ; "He came unto His own, and His own received Him not".

In His own family "His brethren did not believe in Him". Of His few faithful followers He foretold, "The hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone" ; and in His last distress "all forsook Him and fled". Thus the

¹ Preached before the University of Oxford, February, 1884.

first words of the text, like so many verses of the Psalms, give expression to a common feeling among the children of God : " I am a stranger upon earth ". In the language of the faithful these are not the words of mere peevish impatience, but a witness of man's high capacities, a token of his " whence " and " whither ". When such persons call themselves strangers they mean that they are here but as passing guests. As sojourners they have settled in the country, but it is not their own ; " they that say such things declare plainly that they seek a country . . . a better country, that is an heavenly ".

This is the high language of the saints, who speak of themselves in this world as alone, yet not alone. But before we can understand how these things can be, and make this language honestly our own, many of us may have to take many steps.

Some of us have, I hope, during the last few years made real progress in realizing our true greatness through the experience of loneliness and unsatisfied desires. Great advantages have been offered to you in this University of late years by the provision of instruction in new and varied fields of study. And no doubt the separate study of these several sciences has procured for us a considerable and valuable increase of knowledge ; but at the same time there has been given you a new liberty in matters of religion, and some have tried to substitute for religion one or more of the new fields of knowledge laid open before them. In some cases here, as elsewhere, there has been an attempt, more or less deliberate and complete, to put aside Christianity and substitute for it the pure cultivation of the intellect, or some branch of natural science, or some form of knowledge for its own sake, independently of religion or morals. And the result has been, in more cases than one, dissatisfaction, disappointment, a sense of loneliness, an experience of not having found something which corresponds to the

whole self—incompleteness, unrest ; so that now, when the experiment has been made, many would sadly agree to the statement that what the philosopher has found is, after all, not what the man wants.

This may be a great step towards, if not upon, the pathway of the saints ; it is, at least, a negative proof of man's greatness. As Adam felt his solitude most when the highest forms of creation beneath himself were brought before him, that on them he might exercise the superior faculties he possessed, so the attempt to enable man to find his rest and satisfaction in the knowledge of the treasures which nature has received for him is resulting, I believe, in many cases, in making man feel his loneliness as a stranger upon the earth all the more ; and all the increased knowledge of the infinite marvels of the universe which science has revealed, has only made man feel the more acutely not only his own littleness but his solitude, just as there is no loneliness so painful as being alone in a crowd. There are other ways in this free age when everybody may try what he pleases, as far at least as his personal religion is concerned, in which men are proving the truth of the first words of my text that they are strangers upon the earth. Already some of you may be conscious of a mis-giving as to the power of money, or social progress to give you perfect peace. This University has offered in new abundance what is in reality a social opportunity to many, and we rejoice that it has been so largely accepted ; but what is the honest result to those who have experienced the gain ? Does it lead you to think that you have here entered on a path which will lead you to perfect rest ? I think not. If I mistake not there has been more conscious loneliness in this University of late than in former years. Mere knowledge, mere possession of an increased social position, leaves a great part of man still alone. His knowledge, his rise in society, may be the result of honest labour, and so most honourable to himself and use-

ful to others, but these are other and side considerations. The simple experience from the new possession, regarded as such, fails to satisfy, and leaves the man who has honestly acquired it still a stranger upon the earth.

These last few years, by the help under God, of one¹ whose words and thoughts are with us, though we see him no longer, many in this place, I believe, have been encouraged to respect in themselves the consciousness of higher capabilities than any material surroundings can supply or satisfy. We have been set free from a material bondage. Man, we find, desires something more than the pleasures which the senses can yield, even in the purest and most cultured enjoyment of form, and colour, and harmony of sound. In all these things we have indeed made great and real progress, and doubtless there are still great discoveries to be made. The treasures of nature, and the wonders of art will not be exhausted in our age, nor probably in any, but amid all these high pleasures some of us have been but realizing our solitude the more acutely, and seeking for another companionship with light and goodness. The distinction of right from wrong, the sense of duty, the attraction to what is right, the peculiar satisfaction which cleaving to the right, as right, is found to bring, the sense of security, independence, freedom, which belongs to self-respect and self-mastery, all this has led many to expect that morality is the sphere in which man will find his greatest freedom and development.

And we must indeed be thankful that our feet have been placed upon this step ; it is a position full of honour and promise. The pathway of duty is really Divine. But if I mistake not, even here men are experiencing a new solitude. "The moral point of view," we have been told lately, "does not satisfy." Even this high pathway, so full of new and lasting beauty, has been called a region of

¹ The allusion is probably to Professor T. H. Green, who died 26 March, 1882.—Editor.

weariness in which this or that human being, this or that passing stage of culture, may rest for a time ; but for the race, as a whole, it is pronounced impossible : in fact, morality, we are told, is not final. Besides the continually unrealized "I ought," we need the rest and the reality of "I am". Morality, in short, leaves man unsatisfied, still a stranger upon earth, or as we are now told, "Reflexion on morality leads us beyond it" ; it leads us to see the necessity of a religious point of view. "Religion is more than morality. In the religious consciousness we find the belief, however vague and indistinct, in an object, a not-self ; an object, further, which is real."

This is a great point to have reached. To have chosen the moral sphere as the sphere in which we will live, and to have determined to tread the path of duty, come what may, and to feel lonely as we go, and yet to persevere, this is, I believe, a position full of hope ; surely it is an experience of the first half of my text, "I am a stranger upon earth". Something of the kind they tell us who have climbed among the snow-peaks of our highest mountains and stood in the purity of the fresh fallen snows, and have gazed in the brightness of the rising sun—it is wonderful, glorious, ennobling, thrilling, heavenly, compared to the life of the man lounging in idleness in the hotel or town below. But no, it did not satisfy me !

Where, then, is man's satisfaction to be found ? The last half of my text will tell us : "Hide not Thy commandments from me". Here the first great point gained is—*Thy* commandments. Man is no longer left alone plodding on the path of duty in obedience to a law within, but he has risen above the law, to the Lawgiver, he has found a Companion, a Friend—the personal God. *Thy* commandment. Enoch walked with God, Abraham was the friend of God. This is the rest and confidence of the saints : "Surely I will be with thee".

How this great step is to be made we cannot yet completely say. It seems that God intended not to leave Himself without witness in doing good, in sending us rain from heaven and fruitful seasons, "so that the invisible things of Him ought to be understood by these things that are made, even His eternal power and Godhead". It may be that there are powers in man which, when harmonized in themselves, and restored to their intended object, and empowered with the aid they are capable of receiving, may enable us, even in this life, to have a far more certain hold upon God, embracing Him with all our faculties, than we have yet experienced. We have done very little yet for Christian ethics ; we have studied and taught ethics as known to the heathen, and we have assumed that our hearers were Christians, but there has been as yet very insufficient consideration of the moral capabilities of mankind, when aided by the new supernatural forces which Christianity has supplied. Humanity was taken into personal union with the Godhead by the Incarnation, not absorbed or destroyed, and the fruits of the Incarnation are, in the case of most of us, certainly far less than they might be.

We probably might lay hold of God much more really than we do, both with our reason and our affection. This is the great step which some still seem unable to take, the step from obedience to a moral law, to communion with the personal God ; to step from *a* commandment to *Thy* commandment. The best of ancient heathen writers on morals help us but vaguely and insufficiently. The greatest Eastern rival of Christianity, numerically speaking, fails in both requirements, by the loss of the personal God and the extinction of the personality of man ; and as it seems, at least to some, this has not been set out as clearly as we could wish in some of the books which lately have helped us most. But if the text points to the remedy

for man's solitude, so it tells us the way in which the remedy is to be found—full, clear, restful faith in God, such as the saints of old possessed, the reality of which they were ready to witness to with the best proof that men can give—their lives. To have this faith we need God's special help. It is a gift of God. Faith is not the desperate leap of a moment ; it is ultimately the gift of all we have, and are, to God ; but first, it is a gift from God to us—it is given us in the behalf of Christ, to believe on Him, "By grace ye are saved through faith ; and that not of yourselves, it is the gift of God". Faith is the gift of God, not only in the object, but in the act. St. Augustine has expressed this very fully : "*Invocat Te, Domine, fides mea quam dedisti mihi, quam inspirasti mihi, per humanitatem Filii Tui, per ministerium Prædicatoris Tui*". So the text, after confessing man's solitude and dissatisfaction, "I am a stranger upon the earth," and pointing upwards to the only remedy, Thy commandments, the will of the personal God, says : "Hide not," reveal to me, make clear to me what I vaguely feel must be ; teach me, give me more light.

Here is the step we have come to, and it is a hard one, too hard for a man to take alone, and so, alas, it becomes to some a stone of stumbling, a rock of offence, for it implies two things—more help from God than we by nature have. "To them gave He the power to become the Sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And, on our side, it implies surrender, acceptance—"teach me". Except we become as little children, we cannot enter, we cannot take the first step. This, brethren, I believe to be the exhortation that nature herself would give to us, and to which the angels are longing to make us attend, as they look down upon us in this busy place, and to which God Himself, step by step, is calling us, as He

sees us toiling in our loneliness along the way. *Sursum corda* all seem to say ; oh, that we might have grace to answer *Habemus ad Dominum*.

But we must not expect to do this easily. We can partly understand why it must be hard. We have to return to neglected duty, and we know by sad experience the double difficulty with which neglected duties are weighted ; there is the original difficulty in performing the task that we had to do, and the additional humiliation of approaching it with a sense of the moral burden imposed by our neglect. We know, too, how much harder it is to go back, not to any inanimate thing at which with our bodily strength we have neglected to work, nor as it were into the realized presence of a moral law, but to go back into the visible presence of the living Person whom we have neglected, offended, hurt, and to say to him I want to tell you that *I* have done wrong to *You*. This close realization of two personalities—the *I* want to tell *You* *I* have done wrong to *You*—costs us an effort for which we try to invent all manner of substitutes, but which, we feel, when we do it, comes home to the very centre of our being.

In one way our return to God is harder than that, in another easier ; it is harder, because He is perfect ; and we must know, if we know anything, that we have offended more than we know ; it is easier, because He is not as we feel our fellow-men may be. He is not suspicious, or selfish, or unwilling to receive us, or likely to make capital out of our humiliation, and to triumph over us for the future. We come back to Him who is perfect knowledge indeed, and perfect goodness, but also perfect love. He is sure to receive us ; He will not think less well of us for the future ; He will not mistrust us or withhold His gifts. “Simon, son of Jonas, lovest thou Me more than these ? ” are the words addressed to a returning and penitent Apostle ; then take My flock, the flock that I loved better

than I loved My life, "Feed My sheep". When the penitent son "was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him". The old conditions of love and obedience were offered again. The father accepted the son as his son: "This my son was dead, and is alive again". Pardon, reunion, love, new opportunities were all freely given. And yet the history of Christianity shows how hard it is to keep in true relation these two fundamental truths of man's happiness, our own personality and the personality of God. It was one at least of the reasons why the Reformation movement took such strong hold upon Western Europe, that it was an effort to vindicate personal responsibility, and to check man in the danger of substituting the Church, or the ministry, or the mere use of the Sacraments for the individual realization of personal communion with the one personal God—yet even so the danger could not be for ever averted. The most influential book of the Reformation period was written to help individual souls to see in the Scriptures their direct relation to the Three Persons in one Godhead. It was rightly seen that men may put the Bible, or their own faith, or feelings, in the place of God, and lose, half-unconsciously, the real end for which our Faith and the Bible are given. The same difficulty is observable on the other side. There is the danger of substituting the Saints, or the Blessed Mother of Our Lord, or even the subtle substitute of our Lord's own most Sacred Heart, which in Italy at least, as one qualified to speak¹ has lately told us, has failed to bring the people to the full knowledge and love of the Person and Life of Jesus.

This picture given us of Italy by one who still loves his country and his Church there, and who has suffered for his

¹ I think the reference is to Father Curci. He certainly says this in his *Il Vaticano Regio*.—Editor.

love, is full of serious and solemn warning. There, he tells us, nothing is thought of less, spoken of less than Jesus Christ.

There the one subject you do not hear preached is Jesus Christ, and His works, His miracles, His doctrines. There the moral life is separated from Jesus Christ. There the great desire of the believing and more thoughtful people is to have more of the substance of the spirit and less multiplicity and materiality of form, less of the Madonnas and of the Saints, and more of Jesus Christ, by whom alone the Madonna and the Saints are what they are. Brethren, believe me, I do not quote these words in any bitterness of controversial spirit, nor with any sense of self-righteous superiority, but simply to show from this side of the picture how possible it is, even when you have reached it, to slip aside from that central condition of man's rest and happiness—personal union with the personal God : "*Fecisti nos ad Te Domine, et inquietum est cor nostrum donec requiescat in Te*". Where, then, is our safest course? I do not think that any answer can be given which will free men altogether from danger, or place them beyond the pain and discipline of temptation. We are responsible for, and must expect to be tried and tempted in, matters of faith as well as morals ; but as the true moralist would not cease to repeat his convictions with regard to the right rules of life, in spite of the thousand perversions of moral principles and failures to give them effect ; so the true believer in God should not be unduly discouraged at errors and failures with respect to the faith, but should again and again avail himself of every form of assistance, whether of persecution or doubt, or any discipline that may be given him, to separate the false from the true, and to place himself as directly as he can in union with what he believes God's great will to be.

In this spirit, not as hoping to save you from all future

temptation and danger, but as giving you at least a most precious and comprehensive answer to the question, I would refer you to the words of the text: "Hide not—teach me—Thy commandments". And if you ask what are God's commandments, I will give you two answers, both from the beloved Apostle, both among the last words with which our Revelation closes. First, "His commandments are not grievous". Let this be a golden maxim with you, an unalterable maxim, whatever the world without, or flesh and blood within, at times may say. They are not grievous, they would not be if we received them as He enjoins them. They would be grievous, it has been well said, if put upon us all at once; but they are not heaped on us, but according to His order of dispensing them they are given upon an harmonious and considerate plan, little by little, first one duty and then another. If men will not take their duties in Christ's order, but are determined to delay obedience, with the intention of setting about their duty some day or other, and then making up for lost time, is it wonderful if they find it grievous and difficult to perform? that they are overwhelmed with the arrears of their great work? that they are entangled and stumble amid the intricacies of the Divine system which they find progressively enlarging around them? Ask Him then to teach you; ask Him to reveal His Will to you—His will with regard to you; say "Lord, what wouldst thou have me to do?" And say it trustfully, knowing that He will not put upon you more than you can bear—for "His commandments are not grievous".

This first as to His commandments, and then, next, if you ask what God's commandment is, I would answer again in the words of the beloved Apostle: "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment". Brethren, I do not mean that by

repeating these words I shall save you from all further questionings, but I do believe that in giving them to you, I have, by God's help, pointed out to you the way in which you will attain the highest perfection of your own capabilities, and the way by which you will best be able to perfect the apparent, ay, and the unapparent capabilities of others. Man being what he is, it is surely worthy of the gravest consideration, if we have reason to believe that we have found the key that will unlock such untold treasures. Do not despise it because it seems so simple. The rod of Moses which divided the hindering waters of the Red Sea, the manger at Bethlehem, and the cross on Calvary, were all of wood ; "quid enim prodest clavis aurea si aperire quod volumus non potest? Aut quid obest lignea, si hoc potest, quando nihil quærimus nisi patere quod clausum est?"

Try it then : for yourselves first ; then, if you can honestly say that by it you have learnt to know yourself, and through yourself have risen by His aid above yourself, and found Him in Whose image and likeness you were made, so that with all humility yet reality you can say : "Whom have I in heaven but Thee? and there is none upon earth I desire in comparison of Thee. As for me, nearness to God is my good."

Then, go on to consider the rest of the commandment, for this commandment is twofold ; believe on the Name of His Son Jesus Christ, and then love one another as He gave us commandment. This is the path in which man will find his happiness ; this it is, and this only, that can free man from the unnatural sense of solitude and give him peace, the love of God and the love of man, the love of God through Him who is both Man and God, and then the love of man in God.

I cannot close these simple words on man's solitude, and man's true companionship, and man's true source of

power, without taking an illustration of what I have said from an event passing before us at this present moment. All England, and I might say the whole of educated Europe, and beyond, is watching with breathless anxiety the bold adventure of one who has gone single-handed to save the lives, not of his fellow-countrymen, but of his fellow-men in the East. It is an heroic effort.¹ What does he say is the secret of his courage? What does he aim at?

His biographer tells us it is because his hope in all things and his faith in God have never faltered, that his strength has never failed.

His own words about himself are : " I do what I think is pleasing to my God ; I go as straight as I can ; I am quite alone, and like it ". Brethren, these words are a commentary on the text ; and he adds : " I do not profess either to have been a great ruler or a great financier, but I can say this, I have cut off the slave-dealers in their stronghold, and I have made the people love me ".

Surely this is a noble position for a man to have attained to. For my object I have set God always before me, and my work is to knock off the fetters from humanity. What the end of this career may be we do not know, but such lives should, I think, make us look again at those texts of the Gospel which we are apt to put aside as altogether hopeless and too high for practice. " Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you ; " and " My meat is to do the will of Him that sent me, and to finish His work ".

There are powers in the human will which we rarely, if ever, see fully developed, because it is not in constant union with the Divine Will. Religious fanaticism in India may

¹The reference is to General Gordon who had gone to the relief of Khartoum.

show us what a controlling force over man's will may become. What new victories, then, over ourselves and others might we not win, if we lived in less varying communion with God ! Brethren, in a few days the season of Lent will begin. That is a time set apart especially for self-reflection. If I might offer you one rule to make your Lent a time of real profit to you, I would say, "get time to think"; take the words of the Psalmist, "Be still, then, and know that I am God". Set apart some time each day, and, whether with or without a book, be with yourself. Do not be afraid, as far as you are able, to realize the facts of your own existence ; self-knowledge, self-respect, that is the first condition ; and then, as you reflect upon what you are, what you have been, and what you ought to be, then you will, I believe, desire to look above yourselves to One to pardon what has been wrong in the past, and to be your guide and companion for the future. Remember humility ; do not be too proud to pray ; ask God to forgive, to help, to teach, and to lead you. Say trustfully, "Hide not Thy commandments". Then, in union with Him, through the precious blood of Christ, rise at Easter, and go forth in His strength to tell others what God has done for your soul, and then let there be courage. We have great opportunities now of giving experimental proof of the power of the Gospel. The bitter cry has reached us from one portion of the country. It would reach us, at least, in as loud and bitter tones if we only had ears to hear, and hearts to feel, from thousands and tens of thousands of our fellow-beings, not only in England, but in Egypt, and other lands ; and if we believe that we have found the truth, if we are convinced that what man really wants is to know and to do God's Will ; if we believe that we know what that will is, even to believe on the Name of His Son Jesus Christ, and to love

one another ; then let us be brave in the face of a world which knows neither the source of its own misery nor its true happiness, and in spite of any sacrifice that may be required at our hands, let us resolve to devote our lives, in whatever way it may please God to call us, to telling the people that truth which alone can really make them free.

VI.¹THE HOLY SPIRIT REPROVING THE
WORLD.

“When He is come, He will reprove the world.”—ST. JOHN
XVI. 8.

THIS, you will say, is a disappointing text for such a Festival as Whitsuntide. We expected something brighter, more hopeful. You might have spoken to us, you will say, of some of those gifts of the Spirit which in our hearts we long for, but of which we hear only too little in the world—Love, Joy, and Peace. You might have helped us by reassuring us of the Inspiration of the Holy Scriptures, which we still cling to as to no mere product of the wit of man, but as the revelation of God’s Will, and which we find increasingly to be to us like no other book. Or you might have helped us to see more clearly how Jesus, the glorified but still Incarnate Lord, is *the Lord*, the Head of the Body the Church, and in what way while God is everywhere the Church is the covenanted sphere of His perfect love. Or you might have told us of the new Pentecostal gift of grace as it comes to each one of us in the daily conflict with sin. You might have reminded us of the new standard of moral life which we have as Christians in the example of Christ, and of the new powers which we have received by the coming of the Holy Ghost to enable us to make that standard in our degree our own. You might have assured us that sin is

¹ Preached before the University of Oxford, May, 1894.

not to reign over us, but that all things belonging to the Spirit are to live and grow in us, and that to aim at such a standard is not to throw ourselves from the pinnacle of the Temple, but to walk on the level of the duty of every Christian man.

Have you grown old, you will say, and forgotten what the young men were when you lived amongst us? Do you not remember that many of us are struggling hard with many difficulties and temptations? Have you forgotten the intellectual strain which in many cases comes of necessity from the nature of the subjects we are required to study, but which we fear sometimes, from the pain that we suffer, may be the beginning of doubt? Do you not remember that the highest intellectual attainments are no necessary exemption from moral temptation, and that success in athletics does not always make our own self-mastery certain? Have you forgotten that while we are the objects of admiration to our companions and friends, some of us are inwardly miserable, and would gladly give up all for that inward peace and secret satisfaction, and sense of security and growing hope, which are the result of the Presence of the Spirit of God in the heart? We want sympathy and encouragement, and yet you come back to us, and on Whitsunday speak to us of reproof: "When He is come, He will reprove the world".

No! my sons, no! I may have grown old, but I have not forgotten, and no one who has ever been privileged to know anything of the treasures which the heart of man contains is likely to forget them. "When He is come, He will reprove." When He, that is, who is the Spirit of Truth is come, He will reprove or convict. That He who is to reprove is the Spirit of Truth, and that He is to reprove by conviction, suggests at once that it is of no mere arbitrary exercise of authority of which I desire to speak, and of no mere blind obedience, but rather of

attention to reasonable reproof, and of the need of corrective discipline.

If I am right in my inference, there is at the present time in the world both a too great unwillingness to be corrected, and also a too great unwillingness to correct. This is perhaps partly due to the impatience which is a natural result of the hurrying age in which we live. The rise of the great commercial world in the present century has spread a spirit of competition over us all. It is indeed a new and marvellous manifestation of the secret forces which an Almighty Father has prepared to promote the brotherhood of man, but, like all other forces in the hand of man, it may be used injuriously. A desire for quick results, and rapid exchange, leads us naturally to impatience under correction, and tempts us to give up too quickly some of those higher treasures, the excellence of which time and experience would show. We cut down the vine and plant another instead of pruning it. Another and wider-reaching cause of our dislike of reproof or corrective discipline will be found in the prominence of pleasure.

The application of the results of progress in physical science to promote our comfort and pleasure through sight and sound and touch is little short of miraculous. There is indeed much in all this to make us thankful and rejoice. That pleasure is now thought of in relation to a greater number, is an increase to our own highest happiness—still greater is the joy, and more full of hope, from the fact that the pleasures of many are becoming more reasonable, that with the increase of intellectual culture a refining influence is purifying the pleasures of the people and enabling them to enjoy the pleasures of the exercise of their own higher capacities.

All this is full of hope while pleasure is used as an allurements, as a lawful secondary motive ; but there is danger now when some would offer pleasure as the rule

and end of life. It is surely a cruel deceit to tell men that pleasure is the true object and end of their being, without any suggestions as to the kind of pleasure which you mean ; the pleasures which last, or the pleasures which arise from the quality of the action and not necessarily from the action itself. If pleasure, pleasing oneself, is taken as the true rule of life, men will naturally resent all correction and discipline, and in the end find that they have incapacitated themselves for the enjoyment of those higher pleasures of which they were capable.

Is there not some danger of this in the modern system of our schools ? The greater variety of subjects offered for study has no doubt the advantage of offering opportunity for the development of different capacities ; but is there not a danger of a loss of self-control and self-discipline, a temptation to choose a line of study which will bring the greatest amount of pleasure at the moment, and the loss ultimately of those higher and more abiding pleasures which are the fruit of patience and perseverance and the habit of self-control ? Valuable as athletics are in schools for the development of bodily health and strength ; valuable as they are as a safeguard against mental and nervous exhaustion ; invaluable as they are as a never-failing subject for innocent conversation, yet is there not a danger, if masters are chosen simply for their athletic powers, that we shall mislead the young by exciting their admiration for forms of excellence which after all fall short of those higher perfections which would make them acquainted with a higher happiness in themselves, and make them sources of a higher happiness to others ?

When we look at our English Universities from the struggling life which is moving England at the present time, the thought continually presses itself upon us, Are we doing all that we might to bring home to you the seriousness of the responsibilities which your opportunities

here put upon you? At your age there are thousands who are earning their own living and striving to educate themselves so as to obtain a share in the administration of the government of the country, and the increased application of the principle of local government will give a new stimulus to this zeal. Every village will have its opportunities, and we naturally look to our Universities to send us leaders.

But here the principle implied in the text comes home to us with increasing force—the need of reasonable reproof, the need of corrective discipline. It is a special danger of the day that leaders are so little independent: success, popularity, to be in favour with the many, whether boys at school or members of the Empire, this is regarded as the first requirement. And yet it is difficult to see how the young and the imperfectly educated can be profitably governed without reproof and discipline. Surely it would be well if, instead of wishing to be leaders themselves, more would strive so to train others that they might become leaders in their day, or at least be able intelligently and wisely to follow.

It is not that I would take from you the brightness and happiness of your life here, or have you give up altogether those many forms of innocent amusement which are the natural outcome of your youth and strength; but only I would ask you to reflect that the age in which you live is watching you, that there is a growth in society which by degrees puts away childish things and asks for the thoughts and words and wisdom of men. It is that you may not be a disappointment to your age, but be ready to take that high place in it which your well-nigh unique advantages here should justify you in taking, that I have ventured to press upon you the need of keeping before yourselves the more serious aspect of your life here, and of guarding yourselves against a thoughtless rejection of that

reproof and corrective discipline which are so necessary for your future perfection.

But the danger of shrinking from reproof and discipline applies not only to your own personal characters and your efficiency in the work of life, it affects also the very doctrines by which your lives should be ruled. Thus even with the doctrine of the Atonement, there is a tendency with some to take what appears to be an easier view, and to reduce it to the comprehension of the natural reason. There is a tendency to put out of sight, if not altogether to deny, the vicarious aspect of the Cross. The desire may be to relieve a mental strain and to exalt man by dwelling on the truth of his incorporation in the Second Adam; but is there not a danger lest in the end we rob man of the reality of that supernatural assistance by which alone he can be reconciled back again to God, and become a partaker of the Divine nature? There is a danger of so stating the doctrine that while it may be a relief to our pure reason, it would be an unutterable loss to our whole being—the truth that Christ died for us; that as the Good Shepherd He gave His life for the sheep. That “God hath laid on Him the iniquity of us all” must imply that Christ has done for us what we could never have done for ourselves—no mere natural culture of our powers, nor any supernatural ennoblement of them, could be sufficient.

God in Christ, by the power of the Divine nature, wrought out in His manhood all that was necessary to reconcile God to man; and God in Christ, through the life-giving Humanity, is working out in man’s nature all that is necessary to reconcile man to God. Thus the satisfaction and the justice and holiness of God is a reality; but in both we pass beyond the limits of mere human reasoning, and must be content to acknowledge with the apostle, “O the depth of the riches both of the wisdom

and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! ”

In part our difficulties in recent years have arisen from the attempt to retain the old words of the Christian faith, but to explain them by a rationalistic meaning. We must remember that the Christian faith implies not only an object of belief but an act of believing ; and both are a gift from God. In part also we have brought difficulties upon ourselves by not considering the whole counsel of God as He has made it known to us, but by choosing what appears to be a simple and easier way. Thus the doctrine of the Atonement has been considered apart from the mysteries of the Incarnation and the Church, and so the effect of God’s redeeming love upon man, and of man’s share in his reconciliation with God, have been unduly forgotten, till at last that one mysterious act which made man’s reconciliation possible is regarded as derogatory of man’s greatness and possible perfection.

No doubt the doctrine of the Church has been abused, the spirit of the world has entered into her rulers ; and pride and the love of power have influenced her teaching until men have been tempted to reject her authority altogether as being a kingdom of this world and not of Christ. Such confusion and misuse of God’s gifts might well tempt us to despair, did we not believe in a stronger than the strong, if we could not with confidence look up to Him to-day who was to come to reprove the world, and trust to His infinite wisdom and almighty power to reprove the spirit of pride and the spirit of rejection, and to lead us in His own good time and way into the full knowledge of the truth, so that we may see the Church to be the “pillar and ground of the truth,” “the Body of Christ”.

Indeed, when we think of the spirit of ease and of the world in its relation to the Church, we can see what need there is to consider the work of the Holy Spirit in the way

in which I have endeavoured to direct your thoughts this morning. In the Form of Ordaining of Priests in the Prayer Book, one of the questions addressed to the candidates is this : " Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God ; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same ? "—and the answer is, " I will so do, by the help of the Lord ".

Observe the threefold nature of the promise here made—to minister the Doctrine and Sacraments and the Discipline of Christ : not only the Doctrine and Sacraments, but also the Discipline of Christ. We wrong the Church of England when we break her rules, and we provoke her adversaries to charge her with weakness when we neglect to use her powers. We encourage confusion if we fear to exercise her discipline. It is not any arbitrary exercise of authority that I am asking you to consider, or any interference with the liberty of the consciences of other men, but the need of restoring that corrective discipline which the Church of England desires for those who of their own free will wish to be her members. Thank God much has been done during the last sixty years to bring home to her children the disciplinary blessings which the Church of England offers to thousands of her children. The Pentecostal gift has been made a reality by the exercise of the priestly office as it is committed to each in our Church with the solemn words, " Receive the Holy Ghost for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands—whose sins thou dost forgive, they are forgiven ".

For thousands we may rejoice and offer up our praise and thanksgiving to-day to Him who came to reprove the

world of sin. We praise Him, we bless Him, we worship Him, we glorify Him, we give Him thanks for the blessed work that He has done. How many are there who, having been caught in the snare of the devil, when they knew not what they did, can say to-day, "Through Thee, O Blessed Spirit, the snare was broken and we are delivered". How many are there who, after living shut out in self-excommunication, have through Him been brought back to God, and found that peace which passes all understanding. How many are there who, in the hour of death, have found through Him relief, and heard His voice who said, "To-day shalt thou be with Me in Paradise". All this, brethren, is yours to-day; most real and increasing is the joy at Whitsuntide in the Church of England, among the poor as among the rich. But, brethren, forgive me, if even to-day I ask you to remember the severer side. He, the Comforter, came to reprove: is there not a danger lest we should forget the corrective discipline which our moral nature requires? The gift in Ordination is a power for binding as well as loosing, and we have done next to nothing with regard to the former. It is not indeed peculiar to the Church of England, but it is a result of the spirit of undisciplined liberty which prevails at the present day throughout the whole of Christendom. Contrasted with the rules of the early Church, is there not ground for fear lest our present practice should tempt men to think too lightly of sin, and so deprive society of that moral strength which the Church was intended to secure for her?

In heathen lands this is being recognized, and degrees of discipline have been restored: with ourselves at present it rests with each individual penitent to be on his guard and to aim at such severity of self-discipline as he believes to be most in accordance with the spirit of the Church, and most helpful to his own moral nature. "When He is come, He will reprove;" perhaps we who have been set

over you in the Lord have in these last days kept the office of binding too much out of sight ; we have been so anxious to win you to Christ that we may have been too much afraid of reproof. It is in order that I may suggest the remedying of this wrong that I have chosen these words for my text to-day, "When He is come, He will reprove". Yet do not misunderstand me, my brethren. Why is it that I desire that you should be sensitive to the voice of reproof, and accept the discipline which may be provided for you here ? Is it merely to check you, to put you back, to crush the natural and right ambition of your youth ? God forbid ! Nay, it is that you may be ready to go forward into the great work of life which is awaiting you. There are thousands and tens of thousands whom you ought to be capable of leading. There are thousands who are looking to you to be their leaders ; but how will you be enabled to lead these thousands of your fellow-countrymen, of whom some write and speak as though they were a rebel army bent on the destruction of their country and the Church ? How will you lead them ? Is not the answer becoming more and more clear ? Not by the mere exercise of power, not by the possession of wealth, not by mere nobility of birth, not by superiority of intellect or the possession of knowledge, valuable as all these undoubtedly are, but rather by a certain subtle force of character, and by the possession and manipulation of those altruistic influences which find their way into the hearts of men of every class and nation, and unconsciously but irresistibly claim their allegiance. It is for this social efficiency that I would ask you to be preparing yourselves now. In what that preparation chiefly consists we Christians ought not to have any doubt. It is by our being conformed to the Image of the Son of God. Only remember what that implies.

"He went down with them, and came to Nazareth, and was subject unto them." Yes, for thirty years.

“Though He were yet a Son, learned He obedience by the things which He suffered.” Nay more, “I, if I be lifted up, will draw all men unto Me”.

If we are to be conformed to His likeness, there must be self-mastery, self-denial, and the spirit of self-sacrificing love. Of the nine fruits of the Spirit, the first and the last are *ἀγάπη* and *ἐγκράτεια*. The world has become entangled by the abundance of the good things which it possesses. The work that we ask of you in your day is to go forth to show men by your words and by your example wherein man’s truer happiness lies—to *show* men, as well as teach men that it is more blessed to give than to possess—that selfishness is the ruin of self; that the full happiness of each is to be found in the happiness of all; that “if one member is suffering, all in their measure must suffer with it”; that mankind is a brotherhood: nay more, that mankind is intended to be one body, even the Body of Christ, and every one of us members in particular.

Forty years ago there was one who in this pulpit by his word, and in this University by his example, taught these things; of whom it was said that “his noble life was a living commentary on the four Gospels”.¹ It is to the same pattern which he took as the model for his own life that in loving and grateful memory of his name I desire to direct your attention to-day, that you may be ready for the great work that is before you. Following that Pattern you have nothing to fear. He knew what was in man, for He made man. You need not be afraid; what can flesh do unto you?—only keep the true end before you, and use the means which God has provided. Be strong in the Lord and in the power of His might, and may the Spirit of the Lord God, the Lord and Giver of Life, be upon you, and lead you forth into this rich though sad

¹ The Rev. Charles Marriott. See Dean Church’s “Oxford Movement,” pp. 70-81.

world, and enable you by your words and by your examples to "preach the good tidings, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ".

So you may be blessed yourselves, and become a blessing to others.

II.

CHRIST CHURCH SERMONS.



I.¹

SECRET FAULTS.

“Who can tell how oft he offendeth? O cleanse Thou me from my secret faults.”—PSALM XIX. 13.

NEXT Sunday, as we all know, is Advent Sunday, and we shall begin, God willing, a new Church year. To-day we are come to the end of the long course of Sundays after Trinity and another year is ended. To all the completion of so large a period of time is a serious matter, but for many here a year means a third of their whole University life. One year more and many of you will be gone, will have passed on into the great work of life, and this University life, which seems so complete and so lasting while it lasts, will be over. What should be our thoughts at such a moment passing from the old year to the new? The text expresses at least one part of our thoughts at such a time, and the part which should come first, whatever may follow—a thought which belongs to the old year we are leaving, whatever may be our thoughts for the future.

The awfulness of the judgments in the Gospel lies really in their gentleness. There is no exaggeration, no over-statement, no undue claim; when we read them we feel we should have nothing to say; we feel the sentence to depend on matters that are less than we expected. The guests who were excluded from the marriage feast had

¹ Preached at Christ Church on the Sunday before Advent, 1883.

done nothing in itself wrong. They all had excuses for not obeying the call, and their excuses were innocent—the calls of business, the lawful duties of home, the land, the yoke of oxen, the newly married lawful wife—yet these sinless engagements are the ground of their final exclusion. The salt which had lost its savour was to be cast out and trampled under the feet of men. It had not become poison, it had done no harm, but it could do no good, its uselessness was the ground of its rejection. The slothful servant who had not misapplied or lost, but who had not added to his lord's money is bound hand and foot and cast into outer darkness. There is no crime laid against Dives, the rich man who lifted up his eyes without hope in the other world, except ease and neglect of the poor. Not great and notorious sinners but those who had neglected in this life to visit the sick and clothe the naked and feed the poor are chosen as the types of those who will be placed on the left hand and go into everlasting punishment. It is the gentleness, the calmness, the moderation, the exact equity of these charges which make them so terrible. We may be free from great and overt crimes, free from the dominion of presumptuous sins, and yet fall under condemnation. It was the consciousness of this exact equity of God's judgments which caused the double prayer of the Psalmist of which the text forms a part, "Keep thy servant from presumptuous sins," and "who can tell how oft he offendeth? O cleanse Thou me from my secret faults."

1. There are some sins so secret that they almost cease to be capable of being called sins, because we do not any longer perceive them—those sins which our former sins have now prevented us from perceiving or feeling to be sinful; that heaviness of ear and blindness of eye which prevents the heart from understanding and being converted and healed; a dullness to spiritual truth which now perhaps from its very nature mercifully diminishes the guilt of

each half-conscious act, but a dullness, a deafness, a blindness which need never have been and for which we are responsible. For these our now almost unconscious offences we need at least to be humble and to ask for pardon ; for we have reason to fear that during the past year there may have been many heavenly voices whispering around us which we have not been quick enough to catch ; many things our eyes might have seen that should have been to us messengers from a higher world to be interpreted as indications of our heavenly Father's Will, had our eyes been lighted with the fire of true wakeful, watchful love ; intended to remind us whence we are and whither we are going. But we have missed them, and at the close of another year we fear that the ear has not heard, nor the eye seen, nor the heart understood as fully as it might, had we been what God intended we should be. From these my secret sins, then, the sins which are unknown to me because of my former sins, do Thou, O God, Who knowest what I might have been, before another year begins, cleanse me and set me free.

2. If such secret faults seem too secret to be any real burden, there are other faults of whose existence we are more sure, though the extent of the evil is not fully known to us and therefore they may be called secret. I mean those sins of omission which at the end of a year lie scattered all along our path, indeed in places quite thick, in heaps, too visible to forget. What have we not lost by our shortened if not neglected prayers ? What might we not have gained if our Communions had been better prepared for, more water for Christ's feet, more oil for His head, a truer kiss, a body held more in subjection, a mind more practised in heavenly things, a purer and a warmer love ? I know He came, I know He said nothing. Ah ! but He noticed, He looked round as in the Temple of old, though He did nothing then to cleanse. How

much firmer might we be in the faith if we had read our Bibles more regularly and prayerfully. How much more familiar might we have been with heavenly things if we had been more careful to spend our Sundays better, to be more in the Spirit on the Lord's Day. What would have happened if we had gone on more steadfastly in this or that path of duty? What turning in the road have we lost just beyond where we stopped because the journey seemed so monotonous, so dull, so straight, and so endless, what new views of God's Will shall we never see? What persons now we may never meet whom we should have seen and should have met had we kept the "there" and "then" of our daily appointments? We cannot tell, but when we think of all the good things God has prepared for us to walk in we may well feel that there are many which we have missed. When we remember how many-sided the joy appears when we have done what we ought to have done, we may well suspect that every divergence from the Divine pathway of duty has only led us into a less profitable country, and that there are some things at least which we have lost. For those our sins of omission and the injury they have caused to ourselves we may well pause for a moment before the old year is gone and say, "Who can tell how oft he offendeth? O cleanse Thou me from my secret faults."

3. There is yet another form of secret sin which at the close of the year we should do well to remember, I mean the unknown harm which we may have done to others. Like the widening circles on the surface of the water when the child throws the pebble in the pool, so the sins of our childhood and of other days have spread we know not whither. It is possible (we must remember) to lead others into sins which we have never committed ourselves. Arguments for mere love of amusement or display of skill may raise doubts in the mind of another which we

have never felt and cannot answer. An expenditure which to us may not be worse than waste may lead another into embarrassments which will destroy the peace of years and break the hearts of those who denied themselves to provide what should have been more than enough. Our thoughtlessness may lead another to break a heart whom we have never known—but it is through our fault that this heart is broken.

Parents and those in authority may by undue severity discourage a life and never know the evil they have done, because they cannot tell what the life would have been had their voice been more gentle, their hand lighter and the real love of their heart less hidden. St. Paul warns us plainly : “ Parents, provoke not your children to anger lest they be discouraged ”. How many lives have withered in the bud or failed of their full fruit from want of sympathy. The thought of all the losses we may have brought upon others through neglecting to remember them in our prayers ; the “ daily bread ” which has been cried for in the East of London and for which we should have added our petition ; the hundreds night after night trembling on the brink of ruin, whom one earnest supplication, “ lead us not into temptation,” might have saved—all these and other injuries and losses which through our fault, our grievous fault, have come to others may well make us close with humility another year, using the words : “ Who can tell how oft he offendeth ? O cleanse Thou me from my secret faults.”

But what, you will say, should be the practical result of such a line of thought ? Is it intended to take the heart out of us for the coming year ? to make cowards of us ? to make us turn and shrink away from the battle of life ? No—quite the reverse, the fear of God puts away all other fear ; yet if such a line of thought has any meaning for us, as we stand at the close of the old year and look back

over the past and then forward to the future, I do think it should fill us with *awe*; we should not leave the old year in a self-righteous, high-handed way.

As our eyes are opened and we see more clearly what we are and what our relation to one another really is; how much good we may do to one another, or how much harm—our position is like that of the patriarch Jacob awaking out of his sleep at Bethel and exclaiming: “Surely the Lord is in this place and I knew it not; this is none other but the house of God, and this is the gate of heaven”. Yes, indeed, this is a true picture of our life here. We are in a world which is, though fallen, still God’s world and God’s house. We are standing at the gate which is almost open and will open with the slightest touch and ought to open for us into heaven. This pathway of our last year’s life was through God’s world, a world full of Divine witnessing and so will our pathway, God willing, be through the next year. Such nearness to God and Divine things ought to fill us with awe. This is the first condition, not human fear, not cowardice, not loss of heart, not fear of man, or of pain or death, nothing of the kind, but “Holy Fear,” the fear of the Lord which is the beginning of wisdom. This is the first thing, to realize God’s presence in our hearts; then the second will naturally follow, we shall fall down before Him in some act of contrition. When we look back over the past year in the light of His presence then the words come naturally to our lips: “O cleanse Thou me from my secret faults”. It would be wise, it is but seemly, to pause for a little while before the new year begins, to place ourselves beneath His Cross and ask that we too may be included in the prayer, “Father, forgive them, for they know not what they do”. And then when we have done all we ought to do to free ourselves from the burden of the past, we may rise and ask God to help us and stir up our will; to show us how

to make resolutions for the coming year to carry out our Lord's two commands, "Watch and Pray".

I offer you suggestions for two such resolutions :—

1. More watchfulness.—The results of carelessness are so far beyond anything we should have expected in a world watched over by an Almighty God, that unless we carefully consider the matter we may be deceived. Lives lost at sea, lives lost in the mines, railway accidents, flaws in deeds, miscarriages of law, the death of others, self-destruction—all these year after year are the result of carelessness, accidents, as we call them, arising from not paying proper attention, thinking it would not matter, till it is too late. It is true that for children it is enough to say, "I did not mean it, I am sorry"; but this is one of the childish things which year by year as we become men we must put away. "I did not mean it, I am sorry," ah, but the result remains, a fallen countenance, years of misery, the opportunity is passed. The gate through which we pass from one year to another opens but one way, we cannot go back; the past is over. Let this then be one resolution for entering the new year, to be more watchful, more alive to the secret harm our carelessness may bring to ourselves and to others. In other words, let us realize that which is the intended result of our knowledge of right and wrong, a sense of responsibility, a responsibility to do the right and avoid the wrong. If this is really gained, our first footsteps in the new year will be found in the pathway of duty, and that pathway begins and ends in God.

2. Yet shall we need, even so, another resolution or we shall fail, faint before the journey is over—a resolution to seek the aid of God. Let it be, in the simplest form, whatever else we may add, a resolution to be more diligent in prayer. A true sense of our responsibility brings a burden which for us alone is intolerable; but God has told us how we may obtain relief and so cast our burden on

Him. "Ask, and ye shall have." Watch, then, and pray.

These simple thoughts, if carried out by us, as all can if they will, would present a splendid picture for the opening of the new year. The picture of a man cleansed even from his secret sins of the past, restored to God, conscious of His presence, full of holy fear yet not afraid, at peace with God, bright with imperishable happiness, stepping bravely on the path of his duty, not knowing whither it may lead him but looking up to God for guidance and support, going forward with a man's courage and a child's heart.

II.¹

WHO IS MY NEIGHBOUR?

“*Who is my neighbour?*”—ST. LUKE X. 29.

MOST people's lives are so full of occupation and anxiety that it may seem unkind and useless to offer them any considerations that would appear to add to their responsibilities. “We all have as much as we can do, we have as much as we can bear,” would probably be the self-protecting exclamation of each one of us if asked to undertake any duty beyond that we already have.

The sufferings or anxieties attached to our bodily health, the consciousness of our power of work depending upon it, and, it may be, the further consciousness of the dependence of others upon ourselves, the anxieties which many have for their own family, or near friends—these and many other kinds of anxieties are to be found so plentifully, without going further than the narrow circle of our own homes, that for many it seems enough if they can bear up against the trial of the daily task which the round of daily duties brings to them. And yet even from this point of view it is not so needless, nor so unkind, as it seems at first sight, to lead people even thus burdened to the consideration of a wider field of responsibility, and perhaps of still greater troubles than their own. There is a natural tendency in all of us to exaggerate the troubles we feel ourselves and to regard them as greater than those of other people. We

¹ Preached at Christ Church, 19 August, 1883.

know that a hand or a leaf held close before the eye will shut out the whole immensity of the sun itself, the nearness for the moment destroying all sense of proportion ; hence the turning away from our sorrows to the troubles of others has before now been rewarded by the consolation that our difficulties are not greater, often not nearly so great, as the difficulties of other people. The visit to the infirmary or the hospital or the sickroom of a friend has raised not only a spirit of benevolence and the desire to relieve others, but what was less expected, a spirit of *thankfulness* for the relative littleness of the sorrows we thought so great, now seen in their true proportion beside the greater griefs of other people. And once more, if our own lot be at present free from trouble, still more necessary may it be to guard ourselves against a selfish forgetfulness of the sufferings of other people ; sufferings, it may be, in body, mind, or spirit, endured by people with whom we are in constant daily contact but of whom we have been totally unconscious through our habitual prosperity.

The habit of consideration for others will save us from this isolated selfishness, from the exaggeration of our own sorrows or from a selfish forgetfulness of the troubles of others.

What safeguards can we suggest against this danger. The great remedy would seem to be that we should determine with more care the maxim or principle which rules our lives.

There are few, if any, who have any care for what is called their "character" who would not be offended or feel aggrieved if they were called *unprincipled* people. An *unprincipled* man, a man of no principles, is admitted by all respectable members of society to be faulty, and wanting, in his relation both to himself and others. And yet, while we are aggrieved if called unprincipled, how many there are who have not really seriously considered what the

principle of their lives is, who could not tell you as a practical daily working rule what the maxim is which governs their conduct. What happens to so many of us is something of this kind. We reject the charge of being unprincipled or without principle, and yet we cannot say what the fixed rule of our action is, practically therefore we act sometimes from one principle and sometimes from another. Sometimes it is the rule of pleasure which determines what we do, we do it because we like it, or we refuse to do it because we dislike it, just as children say "they do not choose, but they will and they wont," according to the whims of their own likes and dislikes. At another time we are determined in our actions by what we consider to be for our own advantage ; we do not think of others, or of right and wrong, except indirectly as it may or may not affect our own gain, we simply do what we do because we think it is the *best for ourselves*.

Two things are clear with regard to such principles of conduct.

First, that if either of these principles of action be adopted exclusively, and in the simple practical meaning of the words, i.e. if we have *no* other rule for the governing our actions than pleasure, or our own profit, we may be, probably shall be, led very far away from the true path of duty. A life of hard inconsiderate selfishness, or a life of suicidal self-indulgence would be the probable result.

Secondly, while either or both of these lines of conduct taken absolutely would probably lead to such evil results, yet either or both of them contain a large measure of truth, and require only to be taken in relation to other truth to be of great practical value.

It is true that we ought to do the best for ourselves *when* we have rightly learnt what Self means ; when we have learnt that a man is something more than mere body, that a man's life does not consist in the things which he

possesses. Again, we may say that Pleasure is the true final condition of man, if we know what man's real pleasure is, the rest, viz., of the whole man through final union with the Will of God. When we mean by pleasure the blessedness of the life of the blessed, a reunion with God through Christ and Communion with the Saints in Him, a life, that is, in God and with God at Whose right hand there are pleasures for evermore.

In other words, pleasure and our own profit may be ruling principles of our lives, provided they are conditioned, as we say, i.e. over-ruled when need be by the one higher principle of doing that which is right. It is this which makes the true man of principle, the man who has deliberately chosen as the ruling principle of his daily life not pleasure, or profit but the test of right and wrong—such a test is free from selfish ends and includes in a man's action the implicit consideration of others. What is right for a man to do implies the fulfilment of man's duty both to God and man. It is in the language of Scripture setting life and death before ourselves and choosing life. It is listening to the voice of an instructed conscience; it is obedience to the Will of God. It is the "fear of the Lord". It is the man, the whole man in true harmony with himself, with all creation, and with God.

Simple as all this may seem, it would be a great step gained towards the perfection and the unity of humanity if we could persuade first ourselves and then as many others as we can to determine the principle of our actions, to ask ourselves, Have I any fixed rule which governs my daily life? Have I any maxim, any test, which I at least intend to apply in every case in which I doubt, and which I hope, God helping me, to follow.

It is indeed a great position gained when a man sees and determines upon what should be the right principle of life. But when this is determined upon, *another* question,

often of bewildering importance, almost of necessity must arise, viz., What is to be the standard of my life? Accepting the maxim of life to be ceasing to do evil and learning to do well, how shall I know when I have done enough? What is to be the standard of my efforts to do right? How much good must I do? Who is my neighbour?

The want of considering this question, and finding the true answer, is a very common cause of loss of brightness, of depression, and despondency, if not of envy and jealousy and worse. If the false standards are once admitted, "I must do as much as other people do, or as much as some one particular person has done, or I must obtain such power, such a reputation, such influence among men"; if these, or such-like false standards are admitted, a life of perpetual uncertainty will be the result, and undue exaltation, or needless depression, the almost inevitable penalty. The simple standard for every man to set before himself is "the perfection of his own capacities". This is the true inference from our belief in God as our Creator. The standard according to which our Saviour gave praise or blame, is "she hath done what she could," and it is the standard by which we shall all be judged. It matters not whether we are entrusted with ten talents or five, or two mites, the extent of our capacities belongs to God, the use of them to us.

The condition of our approval rests on our using what we have. "To him that hath (i.e. uses what he has) shall be given." "She hath cast in all her living." "She hath done what she could." The value may be 300 pence or one farthing, the standard of excellence is the same, the perfecting our capacities—doing what we can.

For ourselves the constant recollection of this principle is of the utmost importance, both as a safeguard against the miseries of envy and the restlessness of an insatiable

ambition ; also, as forming the natural foundation for that spirit of contentment and peace and cheerfulness which is the outward expression of a true inward satisfaction.

But this apparently simple standard of acting up to our capacities will lead us to great opportunities and great responsibilities.

Christianity may be said in one sense not so much to have changed the nature of virtue as to have enlarged its area. To the educated Greek, the highest representative at least of Western morals, the idea of a virtuous life, or as we should say of a good life, was confined to a few selected nations. The great mass of the world were barbarians. The great masses even of the favoured Greek nation were regarded as incapable of social responsibilities, incapable of taking part in ministering to the well-being of the State. In plainer words, the masses of the people were regarded as mere goods and chattels, slaves and instruments, for the convenience of the upper classes, incapable of social rights and responsibilities, and therefore according to the Greek view incapable of virtue.

Only those who were capable of taking part in the well-being of the State had moral claims or capabilities while the rest were instruments of their convenience. To a Greek the answer to the question, "Who is my neighbour?" would be very limited, limited to a few nations, limited again to small circles within the nations themselves.

Christianity changed this and extended the area over which man's capabilities and responsibilities were to extend. "In Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all."

This gives to the answer to the question in the text an extended meaning wide as humanity itself ; for all nations were to be made members of Christ, He died for all.

The answer given to the question of the text, "Who is my neighbour," by the Parable of the Good Samaritan is wide indeed. It would imply "every one whom we can help," or who helps us, so that the answer is found by asking two questions, "Who needs my help? Whom can I help?" There is my neighbour.

So far, then, as I suggested at the beginning, the consideration of the words of the text will involve us in great responsibilities.

Our separate lives are to be ruled not by pleasure, not by our selfish profit, but by that which is *right*. The standard of our actions is to be the extent of our capacities; the area of our responsibilities is wide as humanity itself. Let anyone look calmly and deliberately round and see if there are not many living obviously in ways below the standard which they ought to reach; such persons need our help. It may be that their capabilities are apparent, that they both could and would do more if sickness or misfortune or some obvious hindrance did not keep them back. In such cases our duty is plain enough, the only difficulty is the limit to our capacity to assist, it is not possible to do all we would, but we ought to do all we can; our capacities should be used to the utmost to enable others to reach the perfection which they might attain.

There is yet one step further. It is not enough to aim at the perfection of our own capacities nor even to do our utmost to enable others to remedy their obvious deficiencies. If we would look out over the great field of humanity with the true spirit of the neighbour of the Parable, we must have faith in the unapparent capabilities of the people. There are millions over the earth in heathen lands, thousands (I fear) in our own Christian land, whose capabilities for their final destination in heaven are hard indeed to see. Yet if they are not to be fitted for heaven, for what will they be fit?

What other place will there be besides heaven when the earth shall have passed away, or be reserved for the habitation of the redeemed?

It is a readiness to see the spark of life yet remaining in a fallen and half-dead humanity which constitutes the very essence of the spirit of the Good Samaritan, the true neighbour, with trustful readiness to help, believing, in spite of appearances, in the possibility of a stronger and better life.

On this Sunday, then, when the Parable of the Good Samaritan is read to us as the Gospel for the week, let us look out once more along the highway of life and see if there be not some brother, some sister, in need whom we have the power to help. Let us look both to ourselves and others, and see whether we are doing our utmost to perfect the capacities we have received, remembering what we are, eternal beings made in the image and likeness of God and intended for the companionship of God through eternity. This is the intended end for all men, of all nations, and all classes of society.

God employs various means, whole nations or individuals, rich or poor, learned or unlearned, moments or ages, peace or war, sickness or health, prosperity or adversity; all these and more God as He pleases makes the instruments of bringing man to his intended perfection. It is for us to look carefully and see whether we are like the Priest and the Levite avoiding our opportunities of being fellow-helpers with God, or whether, like the Good Samaritan, we are ready to have faith even in unapparent capabilities of the fallen and half-dead.

III.¹

SIN OVER-RULED.

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life.”—GEN. XLV. 5.

THIS is a remarkable text : it might be dangerous to make it the subject of a sermon if it were not addressed, as on the present occasion, to persons of whom it may be well assumed that they are fully persuaded of God’s holiness and justice. For what does the text say ? The words, you remember, are the words of Joseph to his brethren. They are words, that is, addressed to persons who had done exceedingly wrong, and the purport of these words is to tell these very persons *not* to be too much grieved, not to be too angry with themselves, for that God had over-ruled their sin for good.

Joseph’s brothers had been guilty of many sins ; they had been guilty of *envy*, they envied Joseph because he was beloved of his father ; they had in their hearts been guilty of murder, some of them at least would have left him to perish in the pit ; they had sold their own brother as a slave ; they had deceived their father and lied in deed if not in word, bringing back the coat of many colours dipped in blood. They continued their deceit even in the presence of Joseph himself, saying, “One is not”—in Joseph’s own language they had “thought evil against him,” and

¹ Preached in Christ Church, 30 December, 1883.

yet it is after all this hatred and envy and deceit that the words of the text are addressed to them.

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life.” I have chosen these words for my text because they contain a message of consolation and hope which I trust we are not wrong in taking to ourselves at the close of another year, and in storing up in our memories to be used as a word of comfort when the years of our life in this world shall be over and we be called to our last account. For the words of the text lift, as it were, the veil towards the close of a touching though by no means blameless career, and they show us how, after all, in the good providence of God even our mistakes and sins may be over-ruled by His goodness to promote our good and the welfare of others. I do not say that they can be over-ruled to make ourselves and others better than we might have been if we had never sinned ; that is more than we are justified in inferring from the text ; but the words do lead us to hope, when we look back at the close of another year and review our lives, that our mistakes and even our sins are not above the control and the almighty mercy of our God, and that He may not only check the evil we have done but over-rule it for His glory.

It may be perhaps right while we consider the consolation offered by the text to consider also the undoubted testimony that God’s word brings to the truth that sin must be punished. God’s rule and law is : “The wages of sin is death”. “The soul that sinneth it shall die.” “Whatsoever a man soweth, that shall he also reap.” “For every idle word man shall give account.” “God seeth not as man seeth, but God looketh on the heart.” “Out of the heart proceed evil thoughts and these defile a man.” “God is about our path and about our bed.” “There is not a

word in our tongue but He knoweth it altogether." Our thoughts He "understandeth long before". And it is not only the chosen nation, the children of Israel, that God's eye has so continually watched and to whom His ear has listened, but it is clear from the Bible that God watches, and has ever watched, the whole heathen world as well. All men, wherever man is, are under His eye, and His ear listens to their thoughts. The prophets, Isaiah, Jeremiah, and Ezekiel, have grouped together their chapters containing prophecies of the heathen nations, and they are a most valuable and serious contribution to our knowledge of God's moral government of the whole world.

Thus Isaiah speaks of the pride in the heart of the King of Assyria :—

"O Assyrian, the rod of mine anger, . . . I will send him against an hypocritical nation. Howbeit he meaneth not so, neither doth his heart think so ; but it is in his heart to destroy and cut off nations not a few. For he saith, By the strength of my hand I have done it, and by my wisdom ; for I am prudent. Therefore," saith God, "I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks."¹

There is the same knowledge shown and the same charge made against the sin of the heart of the King of Babylon :—

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God : . . . I will ascend above the heights of the clouds ; I will be like the most High. Therefore," saith God, "thou shalt be brought down to hell, to the sides of the pit, and the inhabitants of hell shall mock in their surprise at the fall of the great one, and say, Is this the man that made the earth to tremble, that did shake kingdoms?"²

¹ Is. x. 5-7, 12, 13.

² Is. xiv. 13-16.

Ezekiel reveals the same knowledge of the pride of the King of Egypt who said :—

“My river is mine own, and I have made it for myself”.

The same prophet points out the exultant envy of the Ammonite in the day of Jerusalem’s distress. “Because thou saidst ‘Aha’ against my sanctuary and because thou hast clapped thine hands and stamped with thy feet and rejoiced in *heart*, with all thy despite against the land of Israel, therefore,” saith God, “I will stretch out mine hand upon thee and will deliver thee for a spoil to the heathen.”

But we need not look so far away to these great examples of God’s moral government of the world and the consequent punishment of sin ; the whole history of which the text forms a part gives us warning enough.

What the full measure of the suffering of Joseph’s brethren may have been we cannot indeed tell, but we are told enough to know that it was serious.

We have the record of their humiliation in their bowing to Joseph the younger brother whom they had sold for a slave ; we know how their own sin, *deceit*, found them out in that they themselves were accounted as spies and could not obtain credit when they spoke the truth.

We know the grief they caused their father when he charged them with the lives of their brethren : “ Me have ye bereaved of my children ”.

We know, too, how their sin burnt in their consciences when they said one to another : “ We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear, therefore is this distress come upon us ”. And we know of the mutual self-reproach so characteristic of companions in sin when Reuben answered them saying :—

“ Spake I not unto you, saying, do not sin against the

child : and ye would not hear? Therefore behold also his blood is required."

This was many years after they had sinned, and yet their sin, both the scene and the words connected with it, are fresh in their consciences, as if all were before them still.

And, further, we know they paid that most constant penalty of sinners—they were continually afraid.

When they first discovered their money in their sacks' mouth, their heart failed them, and they were afraid, saying one to another, "What is this that God hath done to us?" When on their return they were brought in kindness into Joseph's house their evil conscience betrayed them, and we read, "The men were afraid because they were brought into Joseph's house". And who can tell the agony in which all the brethren came back with Benjamin after the cup was found in his sack and fell down before Joseph, and Judah said : "What *shall* we say unto my Lord? What *shall* we speak? Or *how shall* we clear ourselves? God hath found out the iniquity of thy servants." These are the bitter words of a man whose sin had found him out. "What shall we say? Who will believe us?" They are language expressing degradation and ruin. All this and more in the history with which the text is connected is enough to warn us against thinking lightly of sin because God can in His mercy make the result less bitter than we deserve. We might add that the bondage of the children of Israel in Egypt was in part a result of the sin of Joseph's brethren. God over-ruled that too for good and called His Son out of Egypt into great nearness to Himself; but the pain and suffering which God has over-ruled out of sin for man's good need never have been; man, as far as we can tell, might have become fit for God's eternal companionship without the terrible discipline of physical and moral pain. The angels who kept their first estate seem to have done so.

With this necessary caution against doing evil that good may come, we may find in the text comfort and support suitable for the close of the old year (when we naturally look over the years that are past and may well fear the evil results which our sins of omission and commission may have caused); suitable also, if I mistake not, to the present time when the results of sin are being so forcibly pressed upon us, and we are almost forced into deeds of philanthropy by the increasing consciousness of the misery that surrounds us. For there is a great stir now all through the land; the ignorance, and poverty, and suffering, and misery of masses of our fellow-countrymen are increasingly occupying the attention not only of individuals but of the nation.

It is not that we would wish to check efforts to relieve the suffering which is around us, God forbid, but is there not a danger that people should be so occupied with many forms of misery which are the result of sin, that they neglect to look beneath the surface and see whence the real evil has come? The teaching of the text is that we may trust God more than we probably do with the evil results of sin, for that He can, and will, over-rule them even for good; while our truest work in the presence of suffering is to draw nearer to God ourselves by a true repentance, and then to seek to persuade all other sufferers to do the same.

Thus the text finds its deepest and truest interpretation in the words of St. Peter addressed to those who had through envy sold and put to death One who should have been to them closer than a brother: "And now, brethren, I wot that through ignorance ye did it as did also your rulers—but those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted that your sins may be blotted out, so that there

may come seasons of refreshing from the presence of the Lord."

St. Peter shows how even the unparalleled sufferings of the Saviour were over-ruled by God for the good of all mankind ; so that St. Peter might indeed have used the words of the text : " Now therefore be not grieved, nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life ". " In ignorance," St. Peter says (at least to some degree), " ye sinned ; " you did not mean to bring about the terrible results to which your envy led you, you did not intend to do what nevertheless you have done, " Crucified the Lord of glory " ; yet God has over-ruled those results of your sin for good. For you the best and truest relation to your sin is not to be over-anxious about the result of misery which it has caused ; God is able to deal with that according to His infinite wisdom and mercy, and to over-rule it even to His glory and your good ; but *you must repent, and sin no more* ; this is the spiritual truth you have to learn when the presence of misery shows you what your sin has done. Such probably was in the mind of Joseph when he spoke the bold words of the text : " Now therefore be not grieved, nor angry with yourselves that ye sold me hither : for God did send me before you to preserve life ". He had seen the suffering of his brethren, their humiliation, their distress, and though he knew they had thought evil against him, yet he had seen how God had over-ruled that evil for their good, and he bade them check their grief and their anger against themselves and come to receive the good things his unchanged brotherly love had provided for them.

Brethren, I believe the spirit of this text is in accordance with the mind and will of our God towards us at this close of another year. Be not over-alarmed, it would say, at the amount of misery you see around you in the world, and in which, more or less, as a member of the nation, you feel a

responsible share. Do your best indeed to remove all the misery you can, but regard all this in a trustful spirit knowing that God is able to over-rule this outward misery to higher and more lasting good.

Let the consciousness of misery which you see around you rather lead you to ask yourselves, Whence came all this suffering and death into the world? And listen to God's own answer : " By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned ". Listen to this and put away all your high-handed ways with God ; put away that scornful indifference to religious things ; break down that pride which leads you to the habitual assumption that you are right and your neighbours wrong ; cease to seek the living among the dead ; learn to try to make men happy. No longer halt between two opinions. Look back over the old year, and where your conscience tells you you were wrong, *repent*, and trust that God will pardon ; repent, *turn* from the wrong thing whatever it was. Do not be over-grieved or over-fearful for any results that you might fear should follow, but trust yourselves to God's forgiving love ; enter the new year determined to live by God's help, like Joseph's brethren, in closer brotherly love one toward another, and in more thankful, trustful love towards your ever-merciful God.

IV.¹

GOD'S COMMANDMENTS.

"His commandments are not grievous."—I JOHN V. 3.

I HAVE spoken, my brethren, several times during this year on the subject of the Ten Commandments. I have done so from a desire to save any who from the various opinions now current on religious matters might be in danger of falling into the delusion that they did not know what God would have them do, to save any who might be tempted to make this imagined ignorance an excuse for following their own pleasure.

I have desired further to lead you to see that these old commandments, though written with an outward roughness which man's dullness of hearing required, are really rules of love, rules for the training of the heart, rules by which man may best reach the fullness of the heart's happiness—its greatest activity and its most perfect rest in the love of God and love of man.

I wished also to remind you on the highest authority that these Ten Commandments are really only two, two rules of love: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."²

¹ Preached at Christ Church, 18 November, 1877.

² St. Matt. xxii. 37-39.

And now this morning I desire to add one other thought to this same subject expressed in the words of my text, "His commandments are not grievous".

In the Parable of the Talents you will remember it was the *slothful* servant who thought his master *hard*. It was the servant who had made no use of the talent committed to him who was *afraid*. In the text it is the Apostle of the longest life, the longest service, the Apostle of love, who tells us of his Master : "His commandments are not grievous". This is the key to the meaning of the words. They are not grievous to those who receive them as He enjoined them. Here let me remind you of the words of one from whom so many of us have learnt in this place, and whose words may still teach us.

"Christ's commandments viewed as He enjoins them on us are not grievous. They would be grievous if put upon us all at once ; but they are not heaped on us, according to His order of dispensing them, which goes upon an harmonious and considerate plan ; by little and little, first one duty and then another, then both, and so on.

"If men will not take their duties in Christ's order, but are determined to delay obedience with the intention of setting about their duty some day or other, and then making up for past time, is it wonderful that they find it grievous and difficult to perform? that they are overwhelmed with the arrears of their great work, that they are entangled and stumble amid the intricacies of the Divine system which has progressively enlarged upon them?"¹

The truth is, my brethren, we are apt to forget—even we who profess to believe in God as the Creator of heaven and earth—that the world, this state of things through which we are passing, is made by Him : no doubt it is a marred world, confused and dulled in its intended beauty

¹ Newman's "Parochial Sermons," Vol. I, Sermon viii.

by the fault of man—a world influenced now for evil by the Prince of this world, instead of being ruled by us, as it might have been, in the perfect peace and order of our original royal and priestly rights ; yet still for all this it is the world that God made, and His presence still continues to make it what it is. The providence of God under which we live still rules over all. The pathway of our lives lies still amid the intricacies of a Divine system, which is intended progressively to enlarge upon us. It is this forgetfulness which makes the text to many of us seem so puzzling, so unreal. We forget as we enter into life that we shall have to do with things which belong to One who has a design, an end, an aim, One who has prepared a way for us to walk in, and provided many means and forces on the scale of an Almighty Creator, who made all things for Himself, and intended all things in this world to work together for our good. We forget the greatness of these forces, the reality of this design, and let ourselves be as it were drawn thoughtlessly into this great man-making machine of a world, and then wonder that we find it hard and perplexing, and that some seem crushed beneath its wheels. Life we then cry out is *not* easy, His commandments *are* grievous ; but surely the fault is ours, and not God's.

We shall do well then to remind ourselves at the beginning of life that we are already in a wonderful world, that the pathway of our lives will lead us through the intricacies of a Divine system, which is intended progressively to reveal itself to us, and to bring us nearer to our intended perfection and to God. Let me try, my brethren, in a few words to point out to you two or three of the chief groups of forces which form part of this Divine system, and in which all of you in some degrees may expect to have your share.

1. *The Fellowship of Love*.—First, then, as touching

the very beginning of our existence here, there is what has been called the fellowship of Love.¹ Love is a great force, or set of forces, most delicate, most subtle, most intricate, most Divine ; and yet how little considered, how imperfectly prepared for, by most of us ! Marriage is indeed a wonderful part of the Divine system, and full of progressively developing power and blessing, instituted by God in Paradise, before sin had confused and dulled the pleasures He had prepared for us ; chosen as the symbol of the great mystery of God ; given freely to all, rich as well as poor, with no respect of persons. How imperfectly do we prepare for it ! I do not speak of that miserable refined system of human barter, when parents, for the sake of politics or some worldly scheme, sell their children for their own advancement, and condemn them to the slavery of a loveless marriage ; but rather I am thinking of the hundreds of thoughtless men and women who enter upon this Divine mystery, yield themselves to the intricacies of these heavenly forces, without reasonable consideration, without any serious thought, without one word of prayer. We are shocked when the results come before us, day after day, alas ! in our daily journals, and we read of the heartless forsaking, or brutal treatment, of one who should be as another self, the symbol of the Bride of Christ. We are shocked, too, hardly less, at the frequent applications of richer men to be freed from a union that they might have hoped would have had strength to stand even the shock of death.

Men tell us these things must be, that a stricter rule cannot be kept, that it would be grievous, and more than men could bear. But why is this ? God's plan was *one* wife, *one* Church. God hates putting away. The fault is not with God, but with ourselves. There is force enough in Love to keep us right if we use it right, if we prepare

¹ Harless, "System of Christian Ethics".

ourselves properly to enter the intricacies of its mysterious power.

If men will enter these Divine intricacies simply for the passing pleasure of outward beauty, it is likely that they will find the yoke grievous, and the commands hard to keep : but is there nothing more in man and woman than mere outward form? no inner life? no fragment of the Divine Image left, in which they were once both made? Here is the real ground of union, here lie the strongest forces which make up the intricacies of the Divine system of the fellowship of Love, not merely in outward rank, or wealth, or perishable beauty, but in the inner powers of mind, and heart, and will, and soul : yet how little are these considered, how poorly cultivated, how rarely perfected, among thousands who enter this fellowship, and then wonder and complain that life is hard, and God's commandments grievous! Men enter into these mysterious forces, into relations which should be a constant evidence of Christ's indissoluble Love. They exercise, it may be, powers which no angel or archangel ever possessed. In the birth of children, men add to the number of immortal beings. They venture to unite two beings of marvellous complexity, full of Divine intricacies ; two wills, two minds, two hearts, two persons endued with capacities to live on for ever. All this men do with little separate previous preparation, and then complain that the fellowship cannot be maintained, that love is powerless, and His commandments grievous. My brethren, these things need not be.

2. *The Fellowship of Rights*.—Here is another fellowship, another set of forces, very powerful, which God has prepared for us among the intricacies of the Divine system in which we live, closely connected with the progressive development of family life. It has been called the fellowship of Rights. No man can live to himself : we are all

bound together ; the family becomes the germ of the State. Here again we do well to consider, before we find ourselves in the violent eddying currents of political life : "The powers that be are ordained of God".¹ The outward forms of government may be various ; the ordinances indeed which we are commanded to obey are called "ordinances of man" ;² as though to teach us that there is a human, a changeable, a perishable element in the forms in which the powers are expressed. The existence of this power, this fellowship of Rights, is being daily more and more realized amongst us. It is impossible any longer to continue the national education as though it were the education of separate units. Ethics, as it has been said, must be regarded again, as of old, as the vestibule of politics : it is not possible to continue exhorting children of any class with mere moral maxims of individual morality ; they must become conscious as they live on of the intricacies of the combined forces of political and national life—forces which God has prepared for us, and intended to assist humanity in its progress towards perfection and nearness to Himself ; and yet, if we look around in England, how many there are drifting on into the currents of those strong forces, without any adequate preparation or prayerful care ! Even among those who can be said at all to consider the matter, how selfish, how unworthy their ambition often is ! To rise in life from mere vanity or love of power, to obtain wealth enough to be enabled to do nothing, these, and such as these, are too often the real motives of many who rise at all to the consideration of political power. No wonder if in such ignorance, such want of preparation, the forces of man's social life are found often to involve him in confusion and tyranny, instead of bringing him to true liberty, to the higher freedom from all that is demoralizing, from all that

¹ Rom. XIII. 1.² 1 Pet. II. 13.

hinders his intended perfection and closer union with his God.

3. *The Fellowship of Grace*.—There is yet a third fellowship, a third group of forces, a third example of the intricacies of the Divine system in which we may now be—the fellowship of Grace ; i.e. in simple language, though perhaps not more easily understood, the Church.

Here is a Divine system, which is the perfection of the fellowships of Love and of Rights : it is a universal Brotherhood ; it is the Kingdom of Heaven.

What I have already said may, I think, reasonably have provoked a feeling that I was speaking of matters almost too secular for this place ; but now at least our thoughts are turned in directions in which they may rise high enough if we can follow them. The Church is the Body of Christ, most truly and fitly joined to Him Who is Head over all. In that Body there are forces wonderful, ineffable. There are forces powerful enough to deal with all mankind ; forces powerful enough to cleanse us and make us holy ; forces powerful enough to bring all our varied wills and minds, differences of race and age, into a unity which is intended progressively to enlarge upon us, until each individual member is perfected according to the measure of the stature of Christ, and all are *one*, even according to the oneness of the Divine Likeness—"one, as we are one".¹ We believe this is so, and will be so, for we confess our belief in One Holy Catholic Church. Surely, my brethren, here are Divine intricacies worthy of serious preparation ; yet how few regard them as they ought ! How sad is the sight which our Lord beholds when He looks down upon this redeemed earth, waiting on His throne of expectation, waiting the issue of His militant kingdom ! I do not speak of the 800,000,000 of human beings who know nothing of the name of Christ, though

¹ St. John xvii. 22.

it is sad to reflect that still but one-third of the population of the world are Christians even in name ; but I am thinking rather of the thousands in Christendom, yes, thousands in our own country, who are indeed Christians in name, but with what little consideration, with what imperfect preparation, have they entered upon the intricacies of this Divine system? What should we say, if we beheld some fair field ripe for the harvest ruthlessly trampled upon by a heedless herd of cattle? What would be our feeling, if some garden, where wealth and art had gathered the fairest and most precious, all that could most remind us of the toilless tilling in the garden before the Fall, if here we saw children, not in malice but in simple ignorance, making for themselves wreaths and garlands of the flowers, and playing with the seeds, thus marring the present beauty, and scattering without a thought the hope of the future? What would be our indignation, if, in one of our oldest libraries, in the chamber of our choicest treasures, through the carelessness of keepers, we saw some silly idiot crumpling and tearing the leaves of our rarest manuscripts which we knew to be unique? And yet, what are these paltry figures compared to the reality of what the Saviour of the world beholds when He looks down upon this earth which He has redeemed? How great is the harvest still unreaped! How many thousands are there of bruised, crumpled, crushed, wasted lives! How many thousands does He behold entering these Divine forces ill-prepared, entering these fellowships of Love and Rights and Grace, with thoughts most inadequate, and then complaining that life is hard and love untrue, that power is oppressive and grace insufficient, and His commandments grievous!

Brethren, let this suffice to indicate the line of thought I wished to add this morning in speaking of His Commandments—that they are not grievous; they are not, i.e.

they need not be, they will not be, if we will but use them as He enjoins them.

In conclusion, will you bear with me if I offer you one word of disciplinary exhortation? If you need care before you enter these Divine intricacies which surround you, you need time to think. This was the one point of advice which St. Bernard chose when pressed by his friend Eugenius, Bishop of Rome, to write something that would help him in his own spiritual life—" *Vacare considerationi* ".¹ It is indeed nothing more than the Psalmist had said long before: "Be still then, and know that I am God".² You will reply, I know, that your life here is a life of hurry and pressure, that your work requires all your time; that your opportunities of acquiring information are so constant, and so rare, that you are jealous even of hours of reflection. This is so, I know; but at least you will grant the authority of the voice which calls you to cease from a Sabbathless pursuit of knowledge, and to rest one day in seven. On Sunday I may ask you to be still, to get time to think, to consider the Divine origin of the world you are so soon to enter; and yet, brethren, the exhortation I desire to offer you does not extend even so far as this; it is not the whole even of one day in seven that I am specially pleading for; on that day of rest you may fairly say we need rest, rest and refreshment in the freshness of the open air; this is indeed true: few things could be better for you when the Morning Service is over than to be free in the air of heaven. But still I want you to consider whether it is not your duty and your wisdom to return for the *Second* Service in this church, and to accustom yourselves thus early to wait on Him in Whose mysterious service your lives will soon be spent. Attendance on the *Evening* as well as Morning Service on Sundays would surely not be too severe a preparation for entering the Divine intricacies through which

¹ S. Bern., "de Consid."

² Ps. XLVI. 10.

you will soon be passing ; and yet even in this I would not lay upon you an unalterable rule. There may be times, I can well imagine, when to keep away from this grander service, and to kneel amongst your poorer brethren in some village church, would give you a deeper stillness, and help you to realize the advantages God has given you, and the mystery of your present and future relation to the holy poor. And even further than this, I can well imagine there may be times when the best help of all would be to be in no church at all, but to walk and walk on simply in God's world of nature, talking with your friend, walking and wondering, and planning and hoping, and preparing yourselves for the great work that is to come. All this I freely grant ; but as the rule, I will earnestly ask you to come back to this place of worship, to accept this word of disciplinary exhortation, and avail yourselves of these sacred opportunities to prepare for the life that is before you.

What that life may be I cannot tell ; it may please Him to give you to enter the fullness of the fellowship of Love ; but remember it is a Divine gift ; prepare yourselves *now* to receive it. Many of you will be called in different degrees (some possibly in the highest) to share with others the increasingly desired fellowship of Rights. Try *now* to penetrate beneath the surface, and see the Divine intentions in "the powers that be". And higher yet it may be that God will grant you to see the Divine forces which may be exercised in the fellowship of Grace. Strive *now* to keep your hearts pure, that you may see the Divine origin and end of these powers, which may be your own and yours to use for the salvation of your fellow-men. All this I ask of you, not for my own sake, but for the sake of Him Whom you will be called to serve. For His sake I ask you now to prepare for His Divine service, that you may be ready for the Divine system which you will find pro-

gressively opening around you, and being ready that you may serve Him without fear, and by the brightness and happiness of your lives prove before the world the truth of the assurance of the beloved Apostle that "His commandments are not grievous".

V.¹

FAREWELL SERMON.

"I will not leave thee, until I have done that which I have spoken to thee of."—GEN. XXVIII. 15.

THESE words are part of that comforting assurance which God vouchsafed to the Patriarch Jacob on that first night when he slept away from his father's house, going out to the unknown future of his life's work. The lives of the saints are recorded for our edification, to lift us up above the average level with which the world is generally content. Their perfections are to be to us examples of the heights to which man with God can reach; and yet it is often the imperfections and faults of the saints which seem to help us most, to give us comfort, to save us from despair, proving to us that God can pardon and love again. The concluding record of David's great sin is wonderfully rapid—"and she bare a son, and he called his name Solomon, *and the Lord loved him*". So it was with the life of him to whom my text refers. His life had not always been what it was now to be. Jacob's life began in moral confusion. True, there was no great moral flaw, such as in the life of David, but there had been a want of perfect openness, frankness, generosity in carrying out his highest aims. His life as recorded to us starts in confusion, as in a moral tangle. On that first night, when he had left his mother who had spoilt him, and his father whom he had deceived,

¹ Preached at Christ Church, 8 March, 1885.

and his brother whom he robbed, however strong an inner sense of right there may have been, we can hardly imagine but that there must have been some sense of shame, and sorrow, and fear. And yet to such a soul God in His goodness came, and came quickly, and comforted him with the assurance of His presence, and of His love, nay, of His companionship, and of His abundant blessing.

“Behold ! *I* am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee until I have done that which I have spoken to thee of.”

Is not this history very like our own ? When we look back over the pathway of our life, how much wandering, how much stumbling, how much halting, is there ! Even if by God’s goodness the true pathway has never been wholly lost for long, yet our best intentions have been often, like Jacob’s, wrongly carried out, perhaps injuriously, more than we know, to those whom still in the paradox of our confusion we loved. In one way or another most of us have to admit a tangle and confusion in the past. And yet the other side of Jacob’s history is true also ; there is that mysterious “that which I have spoken to thee of,” that constant secret call which has accompanied us along the pathway of our lives, often quite from childhood, telling us to be better, telling us not only that we ought to be better, but that we may be better ; that we can do better than we have done ; a voice which all along has said, “Friend, go up higher”. Not those voices of pride, and ambition, and self-conceit, which we know so well ; not that debauchery of the imagination—castle building. No ; something quite different from all that. “The go up higher” is a call to new and harder spiritual effort, to rise higher above the things of the world, implying more detachment, fresh self-sacrifice, living in a spiritual atmosphere which, being higher, will be, as it were, harder to breathe. Of the reality

of this mysterious voice, telling us of the higher path, we are most of us thoroughly conscious ; and with this mysterious "that which I have spoken to thee of" there is yet the still greater comfort of the assurance of the companionship of God Himself ; *this* is the real stay and joy of life.

This was the promise to the once entangled Patriarch Jacob, and it may be ours. "I will not leave thee, until I have done that which I have spoken to thee of."

And here you will naturally wish to say : "Put aside now your manuscript and tell us plainly how this can be. What do you mean by this consciousness of the companionship of God ? "

Brethren, you have compelled me to speak to-day, and you have compelled me, in a measure, to speak of myself ; I am to speak to many of you as for the last time, as leaving you ; and the consciousness of this necessity fills me with myself, for in leaving Oxford I am leaving a home endeared to me by memories which no other home in this world can ever have ; for in Oxford the tenderest memories of my childhood, for ten years, were ever present to me, as bright and loving as in the bright sunlight of my youth. No other place of residence can ever give me that.¹

And yet with all this, if I try to sum up the thoughts with which I shall leave Oxford, I must express them in the words *gratitude* and *love*. Never can I be thankful enough for the forbearance and kindness which I have received from all during the past twelve years, whether members of this University or of the city. Coming amongst you as I did, socially unknown, academically nothing, it has strengthened my faith to find men of all ages, so infinitely my superiors in many gifts, willing to accept such services as I could offer them, and not merely to

¹ For ten years my dear mother lived with me in Christ Church.

accept them, but to accept them with respect and gratitude, and even love. This is a great possession to have acquired in Oxford, and for it I desire to express, to all whom it may concern, my sincerest gratitude. And yet, if you will bear with me, this is not all I have to say. The text speaks of God's companionship—"I will not leave thee".

In what sense is this real and true? I must say (though I may fail in my endeavour to explain what I mean), it is true, thank God, and most real. And it is for this, above all else, that I am enabled to say that I leave Oxford with gratitude; gratitude to Almighty God for a firmer, fuller confidence in His presence.

But what, you will say, does this mean? What makes up this treasure of which you speak? If I try and tell you, it can only be in fragments; yet I will try to tell you what the treasure is which enables me to leave you enriched and in peace.

First, there is the consciousness of personality. In spite of all the supposed metaphysical impossibility of the subject being its own object—and the rest of it—there rests for me this fact, I am, and I know it. I am not altogether without the consciousness of the agony which it has cost some minds to get thus far, though to most it may seem self-evident. For me it is a matter of profound gratitude that the fact remains.

Then, *with* this, *round about* this, *in* this, I leave it to you to arrange them as you please, I am conscious of possessing certain powers, call them what you choose.

There is *one*, it is more pure than *ἔρως*, it has more mind in it than *φίλησις*, it is more disinterested than *φιλία* in its ordinary meaning, it is independent of reciprocity, at least from man, no earth-born word has ever expressed it—it is *ἀγάπη*—we call it charity, or love. It is the power which, rightly directed, will prevail.

If you ask me, as many have done, how is this power to be cultivated and increased? I answer, *by never using it unworthily*, then it will, as by its own nature, flow on. It comes from a fountain that rises in hills higher than any which this world has known, and its tendency is to rise to its own level, and to carry you up beyond what you ask or think.

And there is another power, or call it what you please, different from love, which enables me to divide things, and comprehend things again as under one general idea. The exercise of this power produces a kind of ravishment as love does, but it is not love. You may call it reason, or what you please, it is that which made the great philosopher of old say: "If I perceive anyone else, able to comprehend the one and the many, as they are in nature, him I follow behind as in the footsteps of a God". It has, I have sometimes thought, a recognition in the revealed record of creation when, on the contemplation of the whole, an additional expression of satisfaction is given, "God saw everything that He had made, and behold it was *very good*". The contemplation of the one was pronounced good, but the one in relation to the many "*very good*". I know not whether this is so, but I know that there is the power and that it is the groundwork, at least, of infinite interest, satisfaction, joy, and hope.

But my gratitude compels me to speak of something more. The sight may be the keenest bodily sense, but wisdom lies beyond its ken. Besides the true and false, the right and wrong, which we apply to the result of numbers, there is another right and wrong, a good and bad. And of this some power in me, or with me, lying round about my personality so that I cannot separate it from me, speaks, and fills me with a peculiar awe. With this my greatest pains or pleasures are connected. Call it conscience, or what you please; it is a most precious and awful

possession. And there is one more mysterious power with which I am conscious of leaving you, it lies somewhere very far back, deep down by, or in, my very being, it is most mysterious ; sometimes so strong, sometimes so weak, able to confuse all, and put wrong for right and right for wrong, or able to command all, and hold all, even if it hold them in obedience to another—I mean the *will*, or call it what you please. It means for me that I am free. It means that I can feel all that I can feel, and see all that I can see, and think all that I can think, which includes (with reverence, let me say it) even God Himself, and yet feel that I am free ; free even to fight against the Almighty, or, God helping me, to perfect my freedom in the bondage of His love. These precious possessions are part of what I mean when I say the text is true, “I will not leave thee”. And yet you will probably say, after all, you have not been speaking of God, but of yourself. Well, we speak of the sunlight mostly by its effects upon the earth and sky. We here in England go off to Switzerland and speak with delight of the colours which we see there ; we never can forget them. And there are some, I suppose, more sensitive in their power of sight, who complain of the colours of Switzerland as too heavy, and they press on to Italy, and there enjoy the greater brightness and brilliancy of the southern sun. Yet all these are but looking on the earth, or, at best, the sky, while they tell us they are living in the enjoyment of the sun. So for us the Second Table of the Commandments is often the way by which we deepen our knowledge of the First. It has a marked practical prominence, both in the words of the Apostles and of our Lord. “Thou knowest the commandments,” our Lord said to the rich young ruler, “Do not commit adultery, do not kill,” and then follows the rest of the Second Table : “Owe no man anything, but to love one another,”

said the Apostle, "for he that loveth another hath fulfilled the law".

And yet by God's great goodness we Christians can look up higher than our own nature, for we have seen His nature descend, not to destroy, but to take up humanity into the Godhead ; and so now our reason, seeking back and back for a cause with a stop in it, God helps by the gift of faith ; and, having felt after, at last we find, God and lay hold of Him, as far as this faculty can. And to our conscience now new light is given, which makes indeed the shadow of sin seem darker, but which also gives us that purity of heart which enables us to see God, and with our moral power also we lay hold of Him as far as this power can.

And to our love now new spheres are open, and all men are found to be not too much for our capacity when incorporated in the Body of Christ. *Φιλία* will have *κοινωνία*, and we find the true end of love in communion with the Father, and the Son, and the Holy Spirit, and with mankind in Him in whom God and man are One.

And our will now receives new strength from the new example of His love, and from His grace ; and thus the law of heavenly obedience becomes the pattern for our life on earth, and we pray, "Thy will be done on earth, as it is in heaven" ; and though our will still gives us some cause for fear, yet it begins to seem, at least, as strong as the cord that binds our body and soul together, and we feel the increasing hope that, at least, it would stand the strain of death rather than in a deliberate and final choice choose wrong for right.

And thus, while our faculties are taken up into communion with the Divine, the companionship of God becomes a reality of our daily life, and our "exceeding great reward". And then besides, and with, all this, we have the special consciousness of communion with the Incarnate

Word. "Jesus Christ the same yesterday, to-day, and for ever ;" and being so we know what to do and where to find Him. He was fond of little children ; He "took them in His arms and blessed them". We find Him when we feed His lambs ; in teaching, in feeding, in amusing children, we find His presence there. He entered into the social joyfulness of the marriage feast, and when we rejoice with those that rejoice, and help forward the mirth and all the merry fun of innocent amusement, we feel Him there. He healed the sick, He fed the hungry, wept over and raised the dead ; and when we follow His example, we know the refreshment of His companionship. But above all, in His own promised ways, in searching the Scriptures to find Him, where two or three are joined together in prayer, in His most holy Sacrament, here, as far as it can be in this veiled militant kingdom, we are one with Him and He with us—and this, brethren, is sufficient. It is not yet as clear as it will be hereafter ; it is not yet as clear as we should like to have it, because we have capacities which are not intended to be satisfied here, but they shall be hereafter. In this life we are to walk by faith. Every life, therefore, must be a new venture, and requires courage. I leave you here without knowing what changes may yet await you ; I go out myself, indeed, not knowing what may await me.

But this I know—that no changes, not even death itself, need separate us from God ; and, being in union with Him, we shall be in communion with each other. May He then of His goodness reward you for all your goodness to me in the years that are past, and in those which remain may He refresh you with the consciousness of His own presence, and preserve both you and me in His most holy love.

III.
OXFORD SERMONS.
(MISCELLANEOUS.)



I.¹

SEPTUAGESIMA.

"In God have I put my trust: I will not fear what man can do unto me."—PSALM LVI. II.

SEPTUAGESIMA Sunday introduces us into a new portion of the Church's year. For the last few weeks we have been enjoying the richness and brightness of the Christmas and Epiphany Festivals. Those bright seasons are now over, and once more the Church calls us to prepare ourselves for the harder season of Lent. And yet observe, this is not done in any cold desponding or fatalistic spirit; but at once, at the very outset, the Church points us to the sure and certain hope of the great Festival of the Resurrection, and reckoning back from that great Festival of Christ's immortal life she calls us during these seventy days to consider what our own individual life is. She calls us back to the first chapter of Genesis, and thus invites us to consider what and who and of what kind we are. You will remember how these words stand at the beginning of S. Bernard's little treatise, "*De Consideratione*," "*Get time to think*". It was the Saint's plain rule for perfecting his friends' spiritual life. "*Vacare considerationi*." Consider *what* you are, the mystery of the complex nature that you have; *who* you are, what is the special work which God has given you among your

¹ Preached to undergraduates in St. Mary's, Oxford, Septuagesima, 1886.

fellow-men to do ; *what* kind of person you are in the position which you hold, how the duties entrusted to you are discharged.

I do not forget that this is the kind of question which has made the Oxford life of many so full of anxiety, perplexity, and sometimes even of despair. Yet many who have so suffered have in God's good time learnt to see that they were afraid where no fear was, that the distress which they suffered was not the product of doubt or unbelief, but simply the necessary strain which our faculties experience when they are exercised on the highest subjects to which they can be directed, and thus many have found that mental strain has led to greater mental strength and peace.

First, then, let me say that in most of our lives in the present day there is a want of quietness, and this is more or less necessarily so in your Oxford life. It is but a short time that you are here. A year's work is crowded into six months. You are constantly coming and going. New subjects are continually being brought before you. You see new fields of knowledge opening out around you on all sides. You are pushed from one subject to another by the inexorable pressure of examinations. You find yourselves surrounded by characters of every kind and of every degree of excellence, intellectual and moral. All this tends of necessity to excite and dazzle you, and to rob you of that separate individual quietness which is implied in the words I have quoted, "*vacare considerationi*," "Get time to think".

And this want of quietness leads almost of necessity to a want of seriousness. It is right of course that your age should have its own peculiar brightness and freshness and light-hearted freedom from care. All lawful amusements, all the merry fun and wit which make part of the great social advantage of a University life—all are yours. But with all this some men, I know, have wished when

their Oxford life was over that they had paid more attention to higher things, wished that they had not put off *all* serious thinking till they had to leave, wished that they had not shrunk from the pain of thinking until with it they had to bear the burden of the task of life.

Septuagesima Sunday is a call to you from God to begin to make your plans for a profitable Lent, the season which the wisdom of the Church has provided as the special time for quietness and thought. It is not for me to suggest any elaborate or definite scheme ; indeed any scheme must be adapted by each one for himself according to his own needs. But pardon me if, with a simplicity which was once allowed me in this place, I venture to call your attention to a line of thought which all ought to undertake, or to have undertaken, or to substitute some other for the same end.

Quietness and consideration should lead a man to *self-reflection*, to the serious conviction of himself and of his own existence, the realization of self. Simple and obvious as this may sound there are many who have not seriously faced this consideration, for various reasons ; some no doubt from the real intellectual difficulties of the problem, but many more from the seriousness of the conclusions to which such a consideration would bring them. As the Scribes of old, when pressed by our Lord for an answer concerning the Baptism of John, "was it from heaven or of men," feared to reply "from men," because that would have been to take a lower view than society at that time was willing to approve, "for all men counted John as a prophet," yet they feared to take the other alternative and to say "from heaven," because they felt instinctively that the truth was one, and to admit the first step would involve them in practical conclusions which they were not prepared to make. They took refuge therefore in a self-made ignorance and said, "we cannot tell". So from some

such half-conscious fear of the real depth and importance of the question many men deceive themselves into putting aside as too simple the serious consideration of their own existence.

See what such consideration would imply. The conviction of our own existence, the recognition of our real self, would lead us to such words as identity, simplicity, unity. We are one, we are and have been and shall be the same ; but these words involve us in serious responsibilities. If we are one and the same then there are retrospective responsibilities reaching back to the first consciousness of the freedom of our being. In such a retrospective consideration of our lives there will be with all of us more or less matter for anxiety, regret, sorrow, remorse—in a word, quiet, serious, retrospective reflection on our being will bring us to the word *Repentance*. But this is not all. If we are, and if we are one and indivisible, then there is the consideration of the immediate future. What are we going to do? What is our life's work to be? Oxford life is in a sense narrow and limited. It seems to be an end in itself while we are in it, it is in reality but the preparation for what is to come. Some men seem to have lost their aim and interest in life when they have got their class ; their future is a disappointment to their friends and to themselves. But the immediate future is again but another stage towards the entrance of the perfect life which we hope to enter through the gate of death. All this (as you well know) is contained in the true conviction of our own existence. If each of us in quietness and seriousness were to make such thoughts his own, would it not remove a stumbling-block from the way of some who fail to see the value of our University life, and might it not save some of us from vexation and remorse when the opportunities of that life are over?

I have said, so far, that quiet, serious reflection would

lead you to the conviction of the mystery of self-existence ; but if you would be true to your own experience in the consideration of yourselves I believe you would have to acknowledge much more. For you will find yourself endued with certain faculties, powers, call them what you please, which are not yourselves but with which yourself is intimately connected. Your own experience, if you will reflect, is sufficient to prove their existence, while their capacity, the mode of their development, their mysterious relation and inter-dependence, may provide subject-matter for most profitable scientific investigation. I need for my present purpose only to mention three, of whose existence a moment's reflection would make you conscious. You have bodily powers, powers of sensation ; mental powers, powers of understanding ; moral powers or powers of conscience. Here let me ask you to attend to three things in the consideration of these faculties.

First, their trustworthiness. They bring you into true relations with real facts. They enable you to arrive at truth. It is true that they need care and cultivation. The body that is debauched by vice cannot give you all the truth which the body is intended to bring you ; the mind which is untrained cannot grasp the truth which it is made to apprehend ; the conscience which is defiled and uninstructed cannot see the truths which are its blessedness. Yet the point of view remains that our faculties are to be trusted and neither abused by neglect nor wilfully silenced in any particular that they would make known to us.

A second necessary condition for the right consideration of our faculties is that each be confined to its own sphere—the bodily faculties cannot determine the conclusions of the mind, nor can the intellect do the work of conscience. As in the great Epiphany of the Incarnate Truth at Bethlehem the method was not simple but com-

plex. The wise men were guided by the Star, the King, the Priests, the Book ; so is the method by which wisdom teaches us now, not simple but manifold. She teaches us all truth but not all truth in the same way ; our great care should be not so to adore her in any one as to disgrace her in any other.

The neglect of this has been one great cause of our perplexities and entanglements and unbelief during these last years, a neglect which I thankfully believe is passing away, not by silencing our separate faculties but by perfecting them under the patient unifying guidance of the real self. It is thus by progress in universal culture that truth will be found.

There is a third condition which I greatly desire to press upon you that you may undertake the consideration of your faculties rightly, and that is their *sufficiency*. I know in this apparently simple statement I am making a great assumption, namely, that you believe in God—but this and more than this I thankfully believe you would readily grant. Yet practically many men fail to realize the condition I have given. Hence in Oxford there is so often much depression, despondency, loss of brightness, loss of heart, and finally a failure to do our best ; yet our best should be our aim, for it is our Lord's own standard : "She hath done what she could".

There is much at your time in life and in your life here in Oxford to make this condition hard to keep—the competitive nature of many examinations, the existence of prizes and distinctions by merit relative to one another or to a required standard and not to the capacities you each possess—this, of necessity, while it stimulates exertion to the utmost, tends to create a different standard to that expressed by our Lord's words, "She hath done what she could" ; tends according to the proverb to make the best the enemy of the good ; tends to endanger true self-

respect, to discourage men in striving to do their best. Again, the same depression and loss of heart arises not uncommonly from the right anxiety to fulfil the hopes and expressed expectations of parents and friends. This may often have a truly ennobling and blessed effect, but this standard is also sometimes mischievous, leading to unnatural and injurious exertion, or to a needless discouragement and depression. We need then real care to believe in the negative as well as the positive side of the omnipotency of God. What we have we have by His will. This we easily acknowledge ; it is a harder act of faith to add, "and what we have not we have not, equally by His will". If the Lord willed it so to be my powers might have been greater than they are. Whatever I have is the provision He has in His wisdom and in His love provided for me. These are the powers He wishes me to use. This is the standard He has willed me to reach. I do not forget the reproof which the Divine Head of the Church gave to the Angel of the Church at Sardis : "I know thy works, that thou hast a name, that thou livest and art dead. I have not found thy works perfect before God." The works of the Church of Sardis had surpassed all human expectation but were not perfect *πεπληρωμένα* filled up to the invisible mark of excellence which the great Head of the Church had intended her to reach. But in these days there is need to remember the other side of the truth, that man's ambition and ignorance of our *several* capacities may often fix a standard higher than God has intended us to reach, so that necessity remains for the consideration that our faculties are sufficient. That our faculties are sufficient would be more easily seen if we did not so arbitrarily define the limits of the sphere in which they are to be used.

To one who has realized the fact of his own existence through eternity, time and place should be matters of

secondary importance. It does not follow that you have not power to be useful to your generation because in Oxford you have gained little or no distinction. The simplest member of the University must have many gifts that might greatly benefit thousands of his fellow-creatures, and not only fellow-creatures but fellow-countrymen. For not only in our large towns but in our country villages there are thousands whom you could, if you would, greatly benefit. It is not so much greater gifts that are needed as the right consideration of their use and the readiness to use them.

People clamour for a more careful cultivation of the land, but the more careful cultivation of the people is far more important. There are thousands of our own people wasting like waste land, for the need of more particular and careful cultivation. If you could look out over this waste and see it as the Lord of the harvest saw it when He said, "The harvest truly is *great*, but the labourers are few," you would be relieved from that depression and sense of uselessness which paralyses the lives of some in the brilliant but narrow competition of University life, and you would find that you had faculties sufficient to enable you to live and grow in favour both with God and man.

Do not misunderstand me. I do not mean by this that all must enter the Divinely appointed ministry of the Church. Such are no doubt entrusted with special power to help man in his highest needs, but as the true end of man is God, so all who help to check man in his flight from God, or to bring man back to God, all are taking part in that great work of which our Lord has said, "My Father worketh hitherto and I work".

But, brethren, you will be impatient of all this and desire to say to me, Why do you speak to us as if we were not Christians? Why do you keep down on the lower

edge of natural religion? Forgive me the wrong; I have done it in order that I might invite all to join in serious self-reflection, not that I would keep you on such low ground for ever. Quite the contrary; some of us perhaps have lingered there already too long. Let me offer you one simple line of Christian thought which I would have you add to what I have already said. Self-reflection will bring you to the consciousness of self; revelation tells you of another Personality which is also with you, even the Divine Personality of the Holy Spirit. It is our Lord's own promise, "I will not leave you comfortless," desolate, orphans; "I will pray the Father and He shall give you another Comforter"; "I will send Him unto you"; "He shall be in you".

Only remember what the result of the presence of this Divine Person is to be—a threefold conviction. He, our Lord tells us, when He is come, will reprove (or rather convict) the world of sin, of righteousness, and of judgment. Here, then, we can see something of the lines on which as Christians our thoughts might profitably begin to dwell—the consideration of our personality, and with it the consideration of the Person of the Holy Spirit and His threefold work. Let us consider it together but a moment longer.

1. The first work of the indwelling Spirit, our Lord says, is to convict the world of sin because they believe not on Him. This is full of strangeness and above our natural understanding. It is strange and contrary to our natural expectations that the comforter who was to supply the place of Jesus should begin by causing pain, the pain of conscience, the pain of the conviction of sin. Brethren, let me ask you to dwell on this; it may help you if you find it hard to draw near to God, if you suffer in your efforts to escape from sin. But again, this work of the Comforter is strange because it does not say that He will

come to convict the world of sin because they believe not in God but because they believe not in *Me*, and that is Christ.

Dear brothers, here we must one and all fall down on our knees and cry for mercy and for help. Through faith in Christ is the only victory over sin, but no man can say that Jesus is the Lord but by the Holy Ghost. This faith is the gift of God. It cannot be built up out of the ruins of our own reasonings and feelings or by the exercise of any power we ourselves possess. Oh ! what self-surrender does this imply. Septuagesima Sunday calls us to quietness and self-reflection. Here is a line of consideration worthy of every Christian. Has the Holy Spirit wrought in me true belief in Christ ? Can I by the Holy Spirit's aid say that Jesus Christ is Lord, Lord in heaven and Lord on earth, Lord of the living and of the dead ?

2. This is the first work of the Holy Comforter, and the second follows from it. "He shall convict the world of righteousness because I go to the Father." This is the ground of our hope. We see in the ascended Jesus man restored to his right relation with God, man in peace and happiness in the unveiled Presence of God. The Son of God came down from heaven and took our nature as we have it, only without sin, and in it He suffered, and paid all that debt and ransom which was due to Himself as God in common with the Father and the Holy Spirit. He as the Good Shepherd laid down His life for the sheep. He gave His life a ransom for many. He bear our sins in His own Body on the tree. The Lord laid on Him the iniquity of us all. By His stripes we are healed. All this indeed leads us into depths we cannot fully fathom, but we see Jesus who was made a little lower than the angels, now gone to the Father, crowned with glory and honour ; we behold Him as our Righteousness, our way of access, our Reconciliation, our Atonement ; we know

that in the good purpose of God He has quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. I know, my brothers, how much more this short statement contains, but I believe if you seek to understand it in the right way, not in your strength but by the aid of the Holy Spirit, you will be enabled to see how Christ is the Head of the Church, and how in His Church all this is yours, and you are Christ's, and Christ is God's.

3. There is yet one more main line of consideration if we would consider the work of the Holy Spirit *within* our spirit, the result of the Person of the Comforter dwelling with our personality. "He shall convict the world of judgment because the Prince of this world is judged." Christ has conquered Satan: the Prince of this world came, and found nothing in Him. He came "to destroy the works of the devil". "Through death He destroyed him who had the power of death, that is, the devil." He triumphed over him openly on the cross. The Prince of this world is judged, therefore we should neither fear the world nor love the world. "The Lord is my light and my salvation, whom then shall I fear: the Lord is the strength of my life, of whom then shall I be afraid? Yea, in God have I put my trust, I will not fear what man can do unto me." These are easily spoken words, but you will find, brethren, when you get out to the work of life that they are hard to fulfil, impossible without the Holy Spirit's aid. To live in the world and yet above it; to be hated by the world and yet to love the world; to teach people as they can bear it and yet to keep the faith unchanged; to see where policy and principle conflict: to be ready to work with others and to be true to one's own convictions—these are some of the entanglements which the Prince of this world still makes use of as his snares; and if we would live as Christians in this world we need

the conviction that the Prince of this world is condemned, that his methods will not prosper, that he is a liar and his end destruction. We need to realize our Lord's example when Satan showed Him all the kingdoms of the world in a moment of time, and offered them with all their power and glory, and He rejected them. Nothing in the world, riches, power, honour, none of these things can be an end for man, at best they are but means to be used for God's glory.

Listen, then, my brothers, to the Church's call to you to-day. Resolve to make this coming season of Lent a time for quietness and serious reflection. Ask God to give you strength to see yourselves as you are in His sight. Do not fear the pain which reflection may at first cause you ; it shall not be greater than you can bear. The Convictor is the Comforter, in His Almighty gentleness you are safe ; and the object of His conviction is to free you from the fear of the devil and of yourself and of your sins ; to save you from living a discouraged, timid, shrinking life ; to enable you to see the greatness of the gifts which God has given you in your creation, and the greater peace and blessedness of your Redemption ; to enable you to have as your own (when you go forth to the work of life) the words of the Psalmist : "In God have I put my trust, I will not be afraid what man can do unto me". "For Thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the Light of the Living."

This is the true Freedom and Peace and Progress which mankind is feeling after.

II.¹

KEBLE COLLEGE.

"None of us liveth to himself."—ROM. XIV. 7.

I CANNOT find," said a thoughtful writer not so many years ago, "and I do not think the most laborious student of different systems, or the person who has most diligently examined his own thoughts upon them will be able to find that more than three distinct doctrines respecting the object of education are prevalent among us—the first, that education is the giving of information ; the second, that it is the development of the faculties ; the third, that it is their restraint."

If we consider this simple classification for a moment, we shall, I think, at once decline to adopt the first and the third, or to make education consist simply in giving information or in checking and restraining the powers which we consider to be injurious. And if we take for a moment the second of the three classes and make the end of education the development of the faculties, we shall still hesitate to adopt it finally and exclusively without knowing more exactly what that development means. That education is the drawing out of something seems at once more immediately to satisfy the meaning of the word ; but the educating may be applied not to the attributes of the race, but to the accidents of the individual ; and such an education would surely be "not the education of a man's humanity,

¹ Preached at the opening of Keble College Hall and Library on St. Mark's Day, 25 April, 1878.

but the indulgence of his individuality". Rather we must say, that such a simple threefold classification, however clever, however useful for the discussion of the different systems and the comparison of their several advantages and defects, is practically not applicable if we are intended to adopt any one of the three to the exclusion of the rest—for education such as we need must be an imparting of information, a development and a restraint. Our aim is not simply to add, nor simply to restrain, nor simply to develop ; but, using all those methods, we believe we truly educate when we educe, draw out, unfold, not the accidents of an individual, or of a class, or of a country, or of an age, but when we educe, draw out, unfold, perfect that common humanity which is in every man, wherever and whatever he may be.

To boys at school we who are older may look back and see the reason of what we give them to do. Grammar may be the necessary condition for expressing rightly among their fellows the gift of reason which entitles them among creation to the supremacy which they claim. Arithmetic may be the beginning of that purest method of expressing reasoning without the danger of the influence of the feelings and the will which shows itself almost insensibly in the most careful use of words.

All this and more, those who arrange the studies for the young may be able to see ; but for the boys themselves at school, things are, for the most part, just things as they are. Their relations, their causes, their effects are not for the time regarded. Obedience is the true atmosphere of youth, both intellectually and morally. "*Oportet discentem credere*" is practically necessary in a large degree, however much the principle may be disparaged by such words as "tradition" and "bias," and a natural dislike of authority in any form. To boys things are just things, new, attractive, beautiful, inspiriting, but still for the most part just

the things they are, and nothing more. Thus all boys are, or ought to be, collectors of nearly everything—collectors careful, reverent, discriminating, untiring, complete, as far as may be ; collectors, but little more.

But in the University the point of view for education is greatly changed ; to know things as they are is found to be not so simple as it once appeared, to define anything absolutely is hard, to define the same thing differently in relation to different scientific ideas is comparatively easy. Things are found to be interlaced one with another ; there is a web, a law, a will causing things to be, and keeping them what they are. In the University education becomes scientific. Men desire to study things in their relations, their causes, and their effects. Men find themselves led on from study to study, not as mere collectors, catching butterflies as pretty things, but drawn on by the force of scientific connexion, feeling the ground sure beneath their feet ; changing the "*oportet discentem credere*" for the no less needful "*oportet edoctum judicare*," understanding the true relations of the separate things they have seen. Thus things are found to be more wonderful than at first they seemed to be. Everything has its relation, and every group and harmony of those relations, every art and science is found to be a mystery, and man's own being the greatest mystery of all. And hence comes the great work of the Universities, to make men. "The main object of the University," it has been said, "must be the cultivation, not of science, but of men ;" it has been said, indeed, that the work of the Universities is to make men teachers of men. I fear it would seem almost unreal, while things are as they are, and so much elementary instruction has to be provided, to adopt in simplicity such a statement, to accept so great a responsibility, that all who come to the Universities are to be teachers of men. And yet, I believe, it might already be found to be largely true, if we

regarded education as the educating, unfolding, perfecting that which is universal in man ; if we regarded it as the emancipation of the imprisoned spirit of humanity, as the bringing forth in man that which looks upward, restraining and crushing his downward tendency ; if we realized that all powers are not gifts but trusts, not so much for rule as for ministry. When men had learned their own true scientific position in the relation of things, those who had received the rare benefits of a University training would look round and see that in some matters, in some places, with some persons, they had the trust of gifts which would incur the responsibility of teaching, if they earnestly desired to see true education realized by the attainment through all humanity of that excellence which, if assisted, it has the capacity to reach.

Here, then, is the fascination and the glory of the University life, that in it a man finds his relation with all things, and feels the commencement of a progress which this life will not satisfy. While living in the present moment he feels himself bound up with the past and with the future ; with such aspirations comes naturally the desire to live with the greatest, with those whose minds and lives have spanned the greatest distances of time and place, and gathered into one the greatest measure of the humanity common to us all. Such men are often, if anywhere, to be found in the Universities, but such men are unhappily accessible to but few. They are few in any country, or in any age ; the mass of students cannot hope to know them well ; hence it is that when men are seeking to be truly educated, to unfold their common humanity, and desire to be teachers of men, they have gathered round about themselves the society of the great by founding libraries, that there all may live with the greatest of all ages and all lands ; and while living in their own country, retaining their own language and their own habits, add to their national gifts

the gifts of their own and of other lands and of other times, to strengthen the power they have received, to push the limit line of science a little further for those who are to follow.

In the early days of European civilization this was done from small beginnings and with great labour. In the Episcopal and monastic schools of the Middle Ages, before the age of printing, the teacher's instruction was often written down by his pupils, and these notes became their future book. Such men as Alcuin or Rabanus Maurus had but small libraries at their command, but they were themselves great in their day, and they lived where the best libraries were to be found. They did their best to gather MSS. whence they could, and to copy them was one of the chief labours by which their monasteries obtained influence and fame.

By slow laborious copying, by each poor student adding one or two books to the library of the school where he studied, by such simple means did the libraries of those schools, which were the forerunners of the Universities, commence. And our great libraries, too, have known the day of small things. We who have been watching the present catalogue of our own University Library growing to 700 volumes must not forget the first catalogue, published by Joseph Barnes in 1605, in one quarto volume, consisting of 425 pages, with an appendix of 230 more; neither must the peace and silence to which we have so long been accustomed in our present buildings make us forget that this calm has not always been undisturbed. The Commissioners of 1550 for the reformation of the University visited, we are told, the libraries, destroying, without examination, all MSS. ornamented by illustration or rubricated initials as being eminently Popish. Thus MSS. were burned, sold to tailors' shops for measures, to bookbinders for covers, and the like, until the books of the public library

had all disappeared, and the Vice-Chancellor and Proctors sold the shelves and stalls, and made a timber-yard of Duke Humphrey's treasure-house. And even before this, again, we might go back to the little chamber in St. Mary's Church which Bishop Cobham, of Worcester, about the year 1320 began to build, and which in 1409 became our first actual University Library. And yet once more we might go back to a day of even smaller things than this, and call to mind the books kept in chests in St. Mary's Church before Bishop Cobham's room was ready, the books to be lent out under pledges, while others were chained to desks, to be read only under such disadvantageous difficulties.

We who have inherited and enjoyed so much may do well to call to mind these and such-like facts, to remind us that other men have laboured and we have entered into their labour, to teach us to be thankful for that which we have received, and to lead us to consider also what we may have to do—for each day has its work.

It is true that to-day we are met to receive and express our gratitude for a gift which has in part at least at once overleapt the day of small things, and without the hampering disadvantages of the chests and chains of St. Mary's, or the narrow limits of Bishop Cobham's room, and without waiting for the munificence of a duke or a Sir Thomas Bodley, has at once, by the splendid liberality veiled with the highest modesty, of two anonymous donors, placed this hopeful College in possession of a building for a library which, if not a rival to the great library of the University, is yet second to none amongst the buildings for the libraries of our ancient Colleges. How great such a gift is we in this world shall never know, but if there is any remedy for the despair which must seize all men more or less when they feel the unity there is in all things and the little they can do, I can imagine few privileges greater, few gratifications

more real, few remedies more reasonably hopeful, than the gift of a building in which the great of all ages and all countries will be gathered together, and where the youth of our own and coming generations may live with the greatest on terms of an equality, which shall be limited only by their own capacity to be equal; where they may learn that sense of proportion which will secure modesty and true reverence towards those greater than themselves, a sense of responsibility and devotion towards those whom they have gifts to help. There, living with the greatest, they may learn to live for all, and, strengthened by the experience of the past, be patient and wise in dealing with the present, reverent to preserve the unity they have received, but brave to recognize the story of the world as the history of a life which moves on by a law of progress to the end which God has prepared for it, brave enough, therefore, to plan for a future to which their present life in many of its accidents will be but as a forgotten past. To be able to give such a gift as this is indeed in the power of but few, but to give such a gift when there is the power belongs to fewer still. Such deeds in any age would be heroic, but to us they are more, they are our Christian victories, they are our evidences of Christianity, they are the mark of the followers of Him Who said, "I have overcome the world". Such wealth so dedicated does for a moment enable us to see the meaning of the words addressed to man, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". Such wealth means dominion, power. Such a gift, for such purposes, in such a spirit, tells us from Whom the power comes. For this we are grateful, with a gratitude even beyond that which the magnificence of the buildings must demand. We are grateful for this evidence of the presence and power of the truth. I said it would be right to-day to look back to

the labour of former days, both to teach us gratitude and that we might be led to consider what we may have to do.

We must not forget then that while to-day we rejoice at the great gift we have received in the magnificent building for a library, yet the library, strictly speaking, is still to come ; if this gift of such a building is a work which few could hope to undertake, the accumulation of a library of books is obviously beyond the work of any one, and yet it is a work in which all may unite. This is the way our libraries have grown up, by separate individual gifts, some greater indeed, some less ; but the point for us to remember to-day is that by the united contributions of many our libraries have been formed. A mere glance at the list of donors of our great University Library will show this. There have been gifts from Archbishops and Bishops, from Deans and Chapters, from ambassadors and consuls in foreign lands, from ladies, from merchants, city aldermen, from a young captain in the Navy. These and such as these gave of their own collections or sent books from foreign lands, and thus our library grew. And this example we must imitate. Some, indeed, may be enabled to bequeath a whole library or a part as Laud and Ussher, and Wake and Aldrich have left to us the privilege of living with the greatest they could gather in their day. Here in Keble is a building now in which the most jealous collector need not fear to leave his treasures when in his turn he realizes that he must leave to others the stones he has gathered for building. We look to all friends of Keble College to remember this. And all who are, or who may be, educated within these walls, they, too, should remember that to-day a place is prepared in which the great may be gathered, and preserved, and influence generation after generation of those who may enter here. All students of this College should remember this, whatever their future calling may be, whether called to work in the ministry of

the Church or in the State it matters not, in either calling they may help. Whether as consuls or ambassadors in foreign lands, they may send their contributions such as in former years have been sent from Russia, and Syria, and Turkey, and elsewhere. Or if no such immediate opportunity should occur, we should remember the ancient gifts of lands for the endowment of our libraries—land in the country like the farms of Bray and Cookham ; or houses in the City like those in Distaff Lane—gifts perhaps small at the time, but such as may increase in value, and be applied to this singular opportunity of yielding a fruitful increase by being expended in the purchase of books to be placed in a building round which generation after generation of the youth of this country will be gathered, and learn to live with the greatest while they learn and live for all.

One special work in connexion with our new library I will venture to suggest. I mentioned that in the libraries of the schools, which were the forerunners of the Universities, the work turned largely of necessity on the copying MSS. I desire to suggest that that work ought not to be wholly unprovided for now. True the art of printing has done away with the first object for which MSS. have been read and copied, but we need now men who can read and copy MSS. and tell us that the printer is printing that which he honestly professes to print ; in other words, it is obvious, that to carry out any research work in the way of criticism and amended texts we need the help of those who have time and skill to examine unprinted matter. The recent discoveries of the lost fragment of one of the earliest of our Christian records ought to give us fresh hope and enterprise ; and I venture to ask whether each separate faculty, or some faculties conjointly, or each separate library, or some libraries conjointly, might not do well to support one student or more whose

work should be to be skilled in this palæography, and who, being so skilled, should be ready for work at home or abroad in the interests of literature, and at the disposal of the society. That such a student should have been found in Keble College and in connexion with this Keble Library, would, I venture to think, add another ground of hope for this hopeful society.

But if our immediate duty is with the library, we must remember the full bearing of the old saying—a monastery without a library is like a citadel without an arsenal. The books are not so much the work as the instruments with which the work is done. What that work is we have already described, as making men, teaching men to be teachers of men ; and if with the thought of the new responsibilities which this day's gifts bring upon us we are asked what is there more in this our work that we can do, in what way can we improve? what do we want? I will venture to suggest one word in reply, which seems to me to be required in the present state of our University work—that word is seriousness.

It is not that we desire to do away with all the mirth, and merriment, and freedom, and fun, and liberty, and laughter, which rightly belong to the unsuspecting days of youth ; it is not that we would undervalue the true value of amusements ; the rest and refreshment derived from games and pleasures which take hold of us and absorb us for the moment, and make us feel and see life from another point of view ; it is not that we would forget how gently we all are led along by secondary motives, and allowed again and again to forget the Giver in the pleasure He has given, for all this the sure and endless love of the Father can allow in His children in its measure. But as years increase do we not desire to see even children no longer so childish, if childlike ; in the necessary interchange of the grave and gay, do we not desire to see young men

acquiring the knack of trifling with gracefulness and being serious with effect? and ought we not to desire to see men at our Universities beginning to realize their connexion with the great subjects of their study, and feel something of the sequence and unity of truth, some thirst and trembling and awe when they begin such subjects as scholarship, logic, ethics, and history, political economy, law, and the study of the material manifestation of the Divine mind in which we find we are? We may look back with a smile to the early Christian schools in Europe, when they taught grammar only to read the Psalter, and music to sing the Psalms, and arithmetic to calculate the recurrence of festivals, and logic to refute heretics. But in their point of view they were surely right, and we need the aid of their example to help us now. They made God the end and aim of all their learning and their teaching; they had the true principle of scientific knowledge, feeling after a science of being; they sought, if not so much to see the relation of all things to one another, yet of all to Him. The created work of each day, they remembered, was declared to be good, but when all was finished it was pronounced very good, as though even to the Divine mind there was an additional excellence and satisfaction in the unity of the whole. This is what we need, not to discourage the scientific spirit, but to hold to the conditions for its completeness. This is the seriousness we desire, the awe which would come from the intelligent confession that we are associated here on the principle of a common relation to a Divine Being. Let one speak whose words will ever, I trust, be received with reverence in this place. "All things must speak of God, refer to God, or they are atheistic. History without God is a chaos, without design, or end, or aim; political economy without God would be selfish teaching about the acquisition of wealth; physics without God would be but the dull inquiry into

certain meaningless phenomena ; ethics without God would be a hazy rule without principle, or substance, or centre, or regulating hand ; metaphysics without God would make a man his own temporary God, to be resolved, after his brief hour here, into the nothingness out of which he proceeded. All sciences may do good if those who cultivate them know their place and carry them not beyond their sphere ; all may, in different degrees, tend to cultivate the human mind, although no one human mind has time or capacity for them all ; but all will become antagonistic to truth if they are deified by their votaries ; all will tend to exclude the thought of God if they are not cultivated with reference to Him." This is what we mean by the spirit of seriousness ; it is that men should realize more fully here their relation to the circumstances of their existence.

The danger with many is not so much unbelief as a state of thoughtlessness, living on in the midst of unrealized relations, drifting with the tide of popular opinion, rightly feeling themselves wrong, but wrongly seeking a remedy by denying the existence of the relations they have neglected to fulfil. Our anxiety is not caused by any general and deliberate unbelief, but our fear is that the deliberate unbelief of the few should, so to say, practically dislocate the life of the many, and Christianity and the belief in God be let go by default. Our immediate danger appears to be lest in the rightly provided variety of studies we should lose the unity of aim ; lest men should enter into life not denying but forgetting God, absorbed in the new wonders and benefits which separate scientific research affords, without considering Him for Whose pleasure they are and were created—it is not want of intelligence, or want of labour, or willingness to work of which we would complain, but it is the loss of aim, the loss of idea, the loss of God that we fear. If

Oxford could but realize its relation to England, and through England its relation to the world, and the meaning of the world in the sight of God, with what awe, with what a thrilling sense of responsibility, with what genuine seriousness, with what clinging to the Divine hand, would every student and every teacher work in this place. Surely a little reflection will show us that there is much yet to be done.

A real consideration of what man is, of his relation to his fellow-men and to God, the consideration that these common capacities are in the poorest of mankind, ought to lead all those who have had the privilege of University teaching to the consideration of their responsibility as teachers of men. We ought not to be content to leave masses even of our fellow-countrymen in this land as they are : there is much needless misery, much needless sin ; it is not that all can be students or scholars, neither are the higher gifts of scholarship or learning necessary for the advancement of many of our fellow-men. A knowledge of human nature, a knowledge of the world, social gifts, practical gifts, gifts of common sense, gifts which touch the heart as well as the head, are needed to enable men in many conditions to realize the true relations of their life ; but all this our University life may provide—we have to-day not only a gift which provides the intellectual requirements of education, but in the magnificent hall and common rooms we have provision for displaying all those social powers which may be of inestimable value for cultivating in others all those complex gifts—which go so far to keep up that wonderful and precious possession which we call the English home.

And yet this does not exhaust our responsibilities. The contemplation of what man is, and of his relation to his fellow-men and to God, cannot be limited to our own land.

England has special obligations to India, and to Africa, and Australia ; if we could see rightly our relation to the First and the Fifth Commandments with what awe should we see the world open out before us. Modern science is enabling us more and more to bring the distances of this earth within the power of the personal influence of man ; but we still need consistent seriousness in carrying out these relations. Parents will, I hope, some day see more the mystery of the gift of children, and regard the world as too little for their home. We do partially but not thoroughly understand this. Men should take all the world into their consideration before they determine finally their relation to any part. Such gifts as we have been receiving to-day—the College Library and the College Hall—should be instruments of training for these ends.

And, lastly, for us such is no vain ambition, no foolish dream ; we have the hall and the library, but to-day we have yet another gift¹ which is the key to all our treasures—a widow's mite, indeed, giving in its immediate and essential teaching more than all. There is but One Light that lighteth all the world, and we Christians have that Light. It is no mere human philosophy, no mere social progress to which we trust ; but we trust in Him Who is the Light that lighteth every man that cometh into the world. It matters not in what age or what country. All things were made by Him, and in Him all things still consist ; in Him we find our true relation to mankind ; in His way, in His truth, and in His life, we may educate not ourselves only, but the world. He knows what is in man, He is the true educator of man. To know Him and the power of His Resurrection, to realize the intended relation of creation to Him—it is this which we desire to

¹ The reference is to the gift to the College, by Mrs. Coombes, of Holman Hunt's picture—"The Light of the World".

see men seriously considering, and after this consideration seriously undertaking their part.

May He Who has borne with us so long, and given us again so much, may He of His infinite mercy grant that we in England, that we in Oxford, may know the things that belong unto our peace before they are hid from our eyes.

III.¹

BRASENOSE COLLEGE.

"What I do thou knowest not now, but thou shalt know hereafter."—ST. JOHN XIII. 7.

THESE words have, for many years, appeared to me to suggest lines of thought valuable for all times in places of education. They were true when spoken by the Divine Master to the zealous, but impetuous, disciple. They were true four hundred years ago, when Bishop W. Smyth, my predecessor in the See of Lincoln, and Sir Richard Sutton obtained the charter of foundation for the King's Hall and College of Brasenose. They will, I believe, remain true in years to come, when the stone which we are about to lay shall have borne its burden for another four hundred years and more. "What I do thou knowest not now, but thou shalt know hereafter."

The words suggest the consideration of the place of authority in teaching. They convey the lesson contained in the saying "*oportet discentem credere*". In different ways and degrees it is true of us all. We are all beholden for what we know to assistance external to ourselves. The principle is clearly stated, and rightly balanced in the words of the inhabitants of Sychar to the Samaritan woman, "Now, we believe, not because of thy speaking, for we

¹ Preached in Brasenose College Chapel, on the occasion of the Four Hundredth Anniversary of the Foundation, 1 June, 1909.

have heard for ourselves". The words of these simple people express for us the necessary correction which the saying "*oportet discentem credere*" requires, by adding the saying that should accompany it, "*oportet edoctum judicare*". The men of Sychar were beholden to the woman in the first instance for telling them, but afterwards they could judge for themselves. The truth is not merely true because we have been told it, but our own faculties know it to be so.

The place of authority in teaching is generally to be seen without much difficulty in schools for the young. It would, I believe, be true to say, as a guiding principle, that the young had better learn what they are told. But if this is obvious at the beginning of the education, it is not so generally admitted that, when our training is comparatively finished, as men, we should study what we like. And yet this was the brave conclusion of the great Master Poet when he had completed his disciplinary course of education: "*Expect no further speech or sign from me,*" he said to his great pupil, "*thy judgment is free, right, and sound, and it were a fault not to act according to it: wherefore thee over thyself I crown and mitre*".

If it be comparatively easy to determine the place of authority at the beginning and close of our educational course, for you, my brethren, the difficulty is at its height as teachers in a University. For at a University many men are standing on the Border Line which marks the difference of studying what they have been told, from what they like. Surely there has been great waste of time, and power, in compelling men to continue to study subjects which they have little or no natural capacity to learn. Of late years there has been indeed great progress in removing this difficulty. The area of knowledge has been widely extended by the introduction of new schools in our own University, and by founding new Universities whose chief aim is to promote the study of branches of knowledge of which formerly

we heard but little or nothing. Yet the difficulty seems to me still to deserve attention, and hence one great initial aim of those who teach in our Universities should be to help men *to know themselves*. I do not think this can be rightly done without great patience on the part of the teacher, nor indeed without great reverence also, regarding all capacities, whether great or small, as God's gifts. And to self-knowledge men need to be encouraged in the continued effort for self-mastery, the living, that is, according to the law of their higher self; a law or standard of life that they can clearly see, but do not always follow. How many have left our University without reaching their full strength because self-mastery was not put before them as, in God's strength, their true aim.

To this self-mastery, or power to do what we believe we ought to do, men need to be taught the duty of self-culture, or the development of the powers which they see they have. Self-culture is the duty of all, whether our capacities are great or small. Genius gives no exemption from labour, quite the contrary. How many lives never attain their full efficiency because men do not persevere in perfecting their lesser gifts, upon which the full exercise of their chief gifts depends. Often that upon which we spend much labour seems to bear but little fruit; yet the labour was necessary for the full exercise of our greater gifts, which cost us little or no trouble. To these—self-knowledge, self-mastery, self-culture, I would add self-sacrifice. No man liveth rightly if he liveth to himself. All the complex social questions which are now pressing upon us derive their chief dangers from selfishness, and will find their true solution in love. Self-devotion, self-sacrifice should be the end of self-perfection.

My brethren, I am well aware that you understand these things far better than I do. But, as this is the first time that I have spoken to you as Visitor, and may pro-

bably be the last, I venture to speak of these things to encourage you to continue to persevere in applying such thoughts in your relation with every man in our College.

There has been in recent times a great increase of educational opportunity offered in and through our Universities, and many have fully availed themselves of these privileges. But there still seems to me to be much unperfected, and imperfectly directed, power amongst us, which might be of great value in raising and uniting society, not only in our own country, but regarding humanity as a whole. Looking at Oxford from a distance, and only seeing it now in those who come from it, I could wish that more came away with a better knowledge of what they are, and of what they might become, and with higher ideals of what their work in the world is to be. We need men with high ideals and a sense of the duty of continued labour. "My Father worketh hitherto, and I work," are words which should continue to ring in the ears of us all. We need men who have learnt to plan their lives bravely, as if they were going to live, though they should live them as being ready to die. If all men would consider that they ought to be prepared to live for forty or fifty years after they leave the University, and if they left with a true self-knowledge and a spirit of self-devotion, might not more good work be done to raise and draw together the lives of our fellow-men, and make all classes of society more nearly correspond to the Divine plan? We have increased the area of the subjects of education. May we not hope to increase the number of efficient labourers in the world, which is God's field? Many of you, my brethren, will remember the lesson that Mr. Keble has taught us for this season of the year, from the patient toil of Nature towards all that God has entrusted to her care, whether it be great or small :—

True to her trust, tree, herb, or reed,
She renders for each scattered seed,
And to her Lord with duteous heed
Gives large increase :
Thus year by year she works unfeed,
And will not cease.¹

It is just this, it seems to me, to which we need to attend, the unceasing care to perfect each man's gifts, whether they be great or small—tree, herb, or reed. This was the great Apostle's aim—admonishing *every* man, teaching *every* man, in all wisdom, that we may present *every* man perfect in Christ. That, I believe, is the true standard and ideal for all places of education throughout the world, and throughout all time—the Standard, the Pattern of the Perfect Man Christ Jesus our Lord.

Do not misunderstand me, dear brethren ; I have not quite forgotten what young men are. I remember their absorbed interest in athletics, and the great moral, as well as physical, value of such exercises. I remember their intense delight at the first conscious growth in Intellectual Power, and their insatiable desire for knowledge. I remember the overwhelming interest in the outlook over the world in the pages of history. In these and other ways of physical, intellectual, and moral development the teacher should ever be in candid and sincere sympathy, while still retaining the ideals that I have attempted to suggest.

Such a condition of ideal contemplation on the part of the teacher will, indeed, often bring with it the burden of solitude. Loneliness and solitude are a necessary burden of excellence : " What I do thou knowest not now ". The highest mountain, the tallest tree is alone in so far as it is the highest. The same is true of the philosopher, the scholar, the poet, the musician, the painter, and the

¹ " The Christian Year," Sunday after the Ascension.

athlete. Each, in so far as he excels, is alone. It is true that it is one of the greatest privileges and joys of life in a University that in it, more than anywhere else, companionship in excellence is possible. But under the ordinary conditions of life loneliness is a great enemy to excellence. Men are tempted to abandon their highest excellence for the sake of a companionship on a lower level. The true remedy would seem to be found in the pure love of the truth itself, and in the consciousness of an increased knowledge of God. "Dominus Illuminatio mea." "Yet I am not alone, because the Father is with Me."

For four hundred years this College has continued to teach many generations of men. If it please God may it so continue and labour, and may the work we here are about to inaugurate increase the area of its influence for God's glory and the true happiness of our fellow-men.



IV
LINCOLN SERMONS.

I.¹

THE SAINTLY LIFE.

“Ye that fulfil His commandments and hearken unto the voice of His words.”—PSALM CIII. 20.

TO-DAY, as you know, is marked in our Church's Calendar with the name of Hugh, Bishop of Lincoln. We are accustomed, in our domestic calendars of family life, to keep with especial notice conventional cycles of times, such as the silver and golden wedding, and yet each day that is added after such points in unrecorded happiness does not mean the falling of, but is rather the increase and the deepening of our gratitude and love. So with us to-day, though we do not express our thankfulness and reverence with the same fullness of outward expression as we did on the occasion of the great anniversary last year, yet we do well to repeat our thankfulness and praise to Almighty God for His goodness in giving us the gift of such a saintly example, and we may well pause and consider whether there be any lesson that may be helpful for ourselves to learn at this present time. It is not necessary for us to confine ourselves always to the consideration of the particular events connected with each individual saint, though it is well that such events should be recorded. We may do well sometimes at least to see if we can discover any general principle which has been the motive force as it

¹ Preached in Lincoln Cathedral on the Feast of St. Hugh, 1901.

were of the life, and, it may be, independent of any particular age or place, and therefore generally applicable to us all. My text reaches indeed to a still further abstraction, and points to a principle which is common to all those whom we call Saints, and to the Holy Angels as well : " Ye that fulfil His commandments and hearken unto the voice of His words ".

What is it, then, that is here told us of the Holy Angels, and which I venture to suggest we may ascribe to the Saints generally and to St. Hugh, and apply even to ourselves ? Two points are brought to our notice : They do God's Will, and they hearken unto the voice of His words ; that is, they not only do mightily and with all their power the commandments of God as soon as they are made known unto them, but they are ever intently *listening* to catch the first intimation of His Will.

The Holy Ones, the Angels, and those whom we call Saints, the truest, the highest, the most perfect servants of God are here described as true servants are described to us in another Psalm : " Behold, as the eyes of servants look unto the *hand* of their masters, and as the eyes of a maiden unto the *hand* of her mistress ". Such servants are described as being ready to catch the first and slightest information of their master's will before the lips begin to move or the mouth to speak.

Here, then, is the lesson I wish to learn with you to-day, when we are again called on St. Hugh's Day to think of the lives of the Saints—they *do* God's Will and they *listen* for the voice of His words. How now do we stand at the present with regard to this double test—doing and hearkening ? No doubt it is a busy age. There is a great deal going on, and a great deal has been done. As a nation we are able to say we have done a great deal. We point to the wellnigh unparalleled fact of the vastness of the British Empire, we talk of an Empire on which the sun

never sets. These are the common phrases in which we speak of our present position in the world, and there is more that we might add, something more than mere vastness of territory and accumulation of wealth. As a rule, where England's rule has been extended more has followed, Order and Justice and Liberty, and at least a rough outline of Morality in improved honesty and truthfulness of dealing and respect for life and property for rich and poor alike. All this we have been enabled to do, and we may devoutly hope that, although it has been done imperfectly yet, speaking generally, it has been in accordance with the Divine Will. And yet, while we may assert these facts with truth, are we not conscious that such thoughts are accompanied with some degree of anxiety and dissatisfaction and even fear? Are not many of us conscious more or less of voices around us; voices as from a distance, indistinctly heard; voices as from some height above, calling us up to something higher than we yet have reached? If we were to apply to ourselves the second test of the Saintly Life and hearken to the intimation of the voice of the Divine Will, should we not be able to make out with sufficient clearness that there is something more that God wants us, as a nation, to do? Do we not feel that our great commercial life needs to be purified if we are to do to others as we would have others do to us, if we are really to love our neighbour as ourselves? Do we not feel that if we believe in God we ought to make a clearer acknowledgment of God as the Author and Giver of all the good things we possess?

Do we not also feel that we ought to make more use of the world-wide opportunities for the open and definite preaching of the Gospel to the heathen, that calling ourselves Christians, we ought to make our first care "the Kingdom of God and His Righteousness"? In "The Times" newspaper on Friday last there was an account of our oppor-

tunities in China, which must have stirred the hearts of all who read it. It was there stated that in China the governors of three provinces, each ruling over some twenty to thirty millions of people, have lately applied for advice to the Hon. Secretary of the Society for the Diffusion of Christian and General Knowledge in Shanghai, and for books to educate the rising generation in China in Western ideas. It lies with Christians of the West, the report goes on to say, to see that in seeking for bread their fellow-creatures in the new China do not receive a stone.

May not this be an intimation of the Divine Will, of something more that God has prepared for England through her world-wide influence to do? May God give England a listening heart, that she may hearken to the voices that come to her from the borders of her Empire, from the ends of the earth.

But it is not only for voices from far distant lands that we need to listen if we would follow the example of the Saints. Nearer home we need to hearken. In England, it is true, God has enabled us to do much, and has blessed us wonderfully. It is many hundreds of years since a foreign army set its foot on English soil, and the wars that we have been engaged in have been fought abroad. Peace and prosperity have been given to us at home in abundance. Riches and pleasures have been advancing in all classes of society enormously, nay more, we have, we believe, made real progress in the refinement of our pleasures. A few years ago it was thought dangerous or unwise to add to the number of holidays and half-holidays for those engaged in business. Now, Bank holidays and weekday half-holidays and shorter hours have become common, and are looked upon with increasing favour. People have become more reasonable and more refined in their pleasures. But have we not still something more to do in the matter of our pleasure before we can claim to be a holy nation such as

those who belong to the Kingdom of God ought to be? Though we have done much in the way of improvement, yet if we bring the test of hearkening to bear upon our pleasures, is there not some ground for fear that all is not quite right, not quite as it might be, not quite as it *ought* to be? For some people the cause of anxiety would be as to the amount of *time* spent in pleasure; with others it would be as to the amount of *money*—extravagance in refined enjoyment; with others it would be the question of conflict between pleasure and duty—our Duty to God, our Duty to man. Do our pleasures lead us to neglect our Duty to God? What about our pleasures on Sunday? Do they keep us from our higher religious duties? On the Lord's Day do they keep other people from theirs—railway servants, domestic servants? But with most of us, probably, the result of hearkening in the matter of our pleasures would be to raise the doubt as to their moral effect on our character as Christians. Are our pleasures really recreations? We were made in the image and likeness of God; we were intended to do His Will perfectly. Do we find that our pleasures, our recreations, as we call them, bring us nearer to the original purpose of our being; do they refresh us and give us new desires and strength to do His Will? When we come back from the theatre, when we come back from the assembly where there has been music and dancing, when we have finished our novel, what is our moral condition? Have we ever any misgivings? I do not say that theatres or music or dancing or novels are all necessarily *wrong*, but I venture to suggest the test of *hearkening* with regard to our present refined pleasures, whatever they may be, that they may be real recreations, bringing us back again to the original purpose of our being, leaving us refreshed, and more inclined, more able, to do His Will—to do it here on earth, more nearly as it is done in heaven by the Angels and the Saints.

You will say that this is, after all, a very old and simple truth, that it only means that we should strive to do God's Will ; quite true, that is what it is ; only with addition, for the text would teach us to do God's Will as perfectly as we can, i.e. not carelessly or thoughtlessly, but thoughtfully, with a reverent, watchful anxiety, *hearkening* for the intimations of His commands. This is the excellence of the Angels and the Saints, they do God's Will as far as He has made it known to them, and they are ever ready waiting, *hearkening* for the further voice of His Word. It may be that upon our attention to this lesson at the present time the future of our nation, as a nation, depends. It was so with the people of Israel. God's lamentation over Israel was, " O that My people would have *hearkened* unto Me ". This lamentation over Israel we may make our prayer : " O that England may *hearken* for the voice of His Will in the discharge of her world-wide responsibilities ; O that England may hearken to His voice as He speaks to us of truthfulness in our great commercial life ; O that the prosperity and pleasures of England may not lead her to forget God ".

And yet, after all, we must remember that the nation is made up of individuals. The question for us, for each one of us, to take home to-night when we have been keeping the Feast of our Saint is this, Has God something more that He wants me to do ? Let me pause for a moment before this Festival of St. Hugh is over, and ask myself, " Am I conscious of hearing as it were voices that call me to do something that I leave undone, something perhaps quite simple in the daily duties of home life ; to pay more attention to the bodily wants of some sick or aged member of the family ; to pay more attention to the religious education of the children ; to do my daily work better, to be less selfish, and to think more of a neighbour's troubles and wants ; to take a larger share in spreading the good news

of the Gospel at home or even abroad? ” This is the way to imitate the *hearkening* of the Angels and the Saints, not to spend our zeal on cloud-born idols of this lower air, but to listen for those purer strains above, that we may be readier to spring to heaven, for that is where the voice of the Lord comes from. It is the voice of the Saviour from the throne in heaven saying to each of us, “ Friend, come up higher,” by little steps, by doing daily duties better, by loving God and loving our neighbour. That is the sum of the Divine Will ; that is the ladder of the Saints ; that is the way up which the voice of the Saviour is calling each one of us, rich and poor alike, even to the place upon the throne which He has gone to prepare for us ; that is the end of the pathway of the Saints ; that is the meaning of keeping their days, and of trying to follow their example ; that is the end of God’s Will for us, that we should be with Him in Glory, in the Communion of the Saints, in the enjoyment of sinless and endless love, unto which may God of His undeserved mercy bring us all, for the sake of Jesus Christ our Lord.

II.¹

RAILWAY MEN.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—
EPH. IV. 13.

IN this verse we have words which must touch the hearts of all sincere Christians, of all who love the name of Jesus, and who are being drawn by the Spirit towards Him and in Him to one another. They speak of "Unity" and "Perfection," they speak of all coming to a oneness of faith, and to the full knowledge of the Son of God, not only to faith in the Son of God as an intellectual assent but to the true saving knowledge of Him which implies a personal surrender and acceptance of His Will. They speak of "Perfection," of the growth of the United Body of Christians until it reaches the stature of the perfect man, until the fullness of Christ is imparted to His Body and all are Christ-like Christians having the mind and spirit of Christ, because Christ lives in them. This is our true standard, our hope and aim. But this perfect restoration of humanity back again to the image and likeness of God is not to be reached at once. By the use of many means, by gradual approaches, God has been, and is, accomplishing His Divine purpose. We are met together to-day to con-

¹ Preached in Lincoln Cathedral on behalf of the widows and orphans of railway men.

sider one of the manifestations of the Divine power which God has permitted us to see in this century, and to remind ourselves of our consequent responsibilities. This nineteenth century, which is so near to its close, has been marvellous in its vindication of God's original command and promise to man to be fruitful and multiply and to replenish the earth and subdue it.

It was indeed before the marvellous power which man has manifested over the forces of the material world, over stone and iron and coal and steam in the construction of our present railways that the poet Wordsworth wrote the words :—

Yet I exult,
Casting reserve away—exult to see
An intellectual mastery exercised
O'er the blind elements ; a purpose given,
A perseverance fed ; almost a soul
Imparted to brute matter. I rejoice,
Measuring the force of those gigantic powers
Which by the thinking mind have been compell'd
To serve the will of feeble-bodied man.

This triumph of man as God's vicegerent on earth we have seen marvellously displayed in the railway system as it is now extended throughout the civilized world. No rivers nor mountains can withstand its steady progress. The ends of the earth are, as it were, brought together ; time and space are relatively gone. This triumph over the material forces of nature is a great advance towards the unity and perfection of man. Our railways are enabling us to realize the oneness of humanity and the brotherhood of man.

They have made our great commercial life a quick exchange of mutual interests and a strong bond between the nations. Their rapidity and punctuality enable statesmen to communicate without delay on the highest interests of the political world. In India they are breaking

down the heathen distinction of caste, and without argument enabling men to see that they can live together as brethren. In Africa they are doing away with the last excuses for the slave trade by providing a quicker and safer transfer of goods. In times of war, as we have seen lately in the Soudan, the railways are playing a new and important part, alleviating the sufferings of the sick and wounded and aiding the commissariat in providing provisions for the strong. In times of peace at home our comfort, our lives seem so dependent on them that it is hard to imagine how life could have been tolerated before they began.

Our railways have a share, too, and no small share, in the education of our country. Thousands from our country villages are enabled now to visit our great cities. National and international exhibitions and agricultural shows are made possible, and thousands can go and look and learn. And our railways have enabled thousands in our crowded cities to come out and see the manifold beauty and the marvellous mystery of the works of God in Nature ; to see the carpet of flowers which God has provided for the poor man's feet ; to hear the unpaid music of the birds ; to see the wreaths of wild roses which the loving hand of the Almighty hangs on our hedges, the walls of their workshops who work on the land. Thousands are now enabled to enjoy days of innocent rest and refreshment which before was impossible. Scattered members of families meet at Christmas and other times. Thus the perfection of the individual and the unity of family life and the unification of our social life as a whole are being gradually but surely promoted. Our railways are, if we use them aright, helps to the oneness and perfection for which the heart of every good man hopes.

Observe, I say, that this will be so if we use this great means aright, for we must remember there is danger in all

this physical and social progress. We must remember the prayer which the great poineer of physical science would have all its students use : " This also we humbly beg that human things may not prejudice such as are Divine, neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity or intellectual might may arise in our minds towards Divine mysteries ".¹

The poet Wordsworth saw this danger, yet he had such faith in God and confidence in man that he rejoiced and exulted in " the animating hope that the time may come when strengthened, yet not dazzled, by the might of their dominion over nature gained, men of all lands shall exercise the same in due proportion to their country's need ; learning, though late, that all true glory rests, all praise, all safety, and all happiness, upon the moral law ".

He trusted the day would come when men would see

How insecure, how baseless in itself,
Is that philosophy whose sway depends
On mere material instruments—how weak
Those arts, and high inventions, if unpropp'd
By Virtue.

—" Excursion," Bk. viii.

And it is just here that I have a real satisfaction in presiding on behalf of railway men to-day, because I truly hope and believe that the character of those employed upon our railways justifies the high hope that is indicated in my text, and that the railway service is tending to the elevation of our moral life.

I have said again and again, and I will repeat it here, that I know few object lessons more full of ground for thankfulness and hope than the whole body of our railway men employed in different capacities upon our lines. Many of them come from our country villages, and most of them

¹ Lord Bacon, " Student's Prayer ".

have passed through our elementary schools, and if there was no other return from our system of national education, our railway men are, I maintain, a wonderful and invaluable result. We must remember they are the creation of this century. Such a body of men was unknown before. It is not, I believe, too much to say that the railway system has under God raised human nature and given us a body of men physically strong, intelligent, sober, honest, civil, with a Christian courtesy.

I cannot let this opportunity pass without expressing my own personal obligation for the assistance, kindness, and courtesy which I am constantly receiving at the hands of the railway staff. And not only would I thank them for their kindness and courtesy and sympathy, but they have delighted me and refreshed my spirit and revived my belief in the growing perfection of humanity by the kindness and courtesy which I have seen them show to others, to little children, to the old and infirm, and the mother struggling in confusion with her boxes and her bairns, a kindness and courtesy shown to the poor as well as to the rich, a courtesy which, I believe, is the expression of an honest and good heart.

Such a body of men, in spite of the dark deeds and misery and vice which sometimes are forced upon our sight, helps us to maintain our faith and hope in what we *may* become. They point in the direction of the Divine Will—"Unity" and "Perfection".

But I must remind you to-day, my brethren, that there is a grave and sad side to this fair and hopeful picture. The railway service though in itself (*Deo gratias*) healthy, is yet in a peculiar degree, as you know, liable to grave and distressing accidents. Many of those men who minister so much to our individual comfort, and our prosperity as a nation, often risk, and sometimes lose, their lives for our sakes, and short of this there is much

to call forth our sympathy on their behalf. The broken arm, the crushed foot, the broken leg, the back and heart overstrained and injured in lifting the heavy luggage of, I fear, a sometimes thoughtless and impatient traveller, the night work and exposure to cold in winter, the loss of sleep and change of hours of food, the risk of confusion in their habits of private devotion when up at night and sleeping in the day, the loss, I fear, too, often of the rest on Sunday, the deprivation of bodily and spiritual refreshment by being still with God and in the Spirit on the Lord's Day.

These are some of the grounds which need our thoughtful consideration and sympathy, for we must remember when we talk of Unity and the Brotherhood of Man "that the principle of mutual dependence is the fundamental principle of corporate life". In the body if one member suffers all the members suffer with it. I have to ask you then this afternoon before we part to remember the widows and the orphan children of those who for our comfort have played hazard with their lives. If we have enjoyed the attention and kindness of these good men while they were alive, let us not forget them, but take the opportunity of showing kindness to their children and their widowed homes now they are gone. We are sure that such kindness is not only welcomed by men, but it is right and acceptable in the sight of God. Pure religion and undefiled before God and the Father is this, "to visit the fatherless and widows in their affliction".

We must remember if we look for "Unity" and "Perfection" in humanity that it is because Christ is dwelling in them that they are becoming one, and therefore we must remember the responsibility of giving or refusing help according to our Lord's own words, by which He tells us He will test our actions at the great Judgment Day. "Inasmuch as ye did it not to one of the least of these My brethren,

ye did it not to Me " (for Christ was in them), or, which God grant we may all hear, " Inasmuch as ye have done it unto one of the least of these My brethren, ye *have* done it unto *Me* " (for Christ was in them). Therefore will He say to such : " Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world ".¹ May this be your reward, through the merit of our Lord Jesus Christ.

¹ St. Matt. xxv. 34.

III.¹

EASTER DAY.

"Yet thou shalt see the land before thee."—DEUT.

XXXII. 52.¹

GOD'S ways are not our ways. "Men are impatient, and for precipitating things; but the Author of Nature appears deliberate throughout His operations, accomplishing His destined ends by slow, successive steps." And so it is that we not unfrequently find that the things which we think are against us are really making for our highest good. We cry out, like the Patriarch Joseph of old, "All these things are against me". He thought that his sons, Joseph, and Simeon, and Benjamin, had been taken from him for their hurt, whereas their detention was but a part of the Divine plan for the preservation and happiness of the Patriarch himself and his whole family.

During the last few years many persons have been sorely troubled by the criticism of the Old Testament. Its composite character, the uncertain authorship of some books, the change of dates, the use of fable—these and other points have so disturbed the minds of not a few pious persons that many have ceased to find the comfort that they formerly found in reading their Bible, and some, I fear, have made this an excuse for not reading their Bible at all. It has been a time of anxious trial to many good persons, and yet there are, I believe, not a few, and their number is, I hope, increasing, who would say that this trial has led

¹ Preached in Lincoln Cathedral.

them on to a higher and surer peace. That the old book, their Bible, stands out to them more clearly than ever, above all other books, for the excellence of its moral and spiritual teaching. The passage which I have chosen for my text marks an epoch in the history of God's chosen people. It is, as you know, part of the account of the death of Moses. For forty years he had suffered their manners in the wilderness, the manners of a people, apparently for the most part like wilful, wayward children, with but little interest in the higher duties of a nation, ready to murmur and rebel at any disappointment or inconvenience, hankering after the flesh-pots of Egypt, ungrateful for their liberty, and unmindful of the promises which God had made to them. In the midst of such unsympathetic surroundings, Moses had continued to do God's will, till at last the day of his release came, and God said unto Moses : "Get thee up into the Mount Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho ; and *behold* the land of Canaan, which I give unto the children of Israel for a possession : and die in the mount whither thou goest up, and be gathered unto thy people. Yet thou shalt see the land before thee."

Moses himself was not to pass over Jordan, he was not to take any part in the earthly triumph of the people, but he was allowed to see the land afar off.

Is not this history intended to convey a moral and spiritual lesson to all of us ?

Moses was content to die without the earthly fulfilment of that for which he had striven all his days. He was content to hand over the leadership of the people to another, it was enough for him that he knew that the promises of God were true : "Yet thou shalt see the land before thee".

As Moses stood on the mount ready to die he was conscious, as it were, that two streams were passing by

him. There was the stream of the people in whose hearts murmuring and rebellion still remained. He knew that after his death there would be those among the people who would forsake the Lord, and following their own heart's lusts bring upon themselves confusion and misery, and he knew also that there should be the band of the faithful to whom the promises of the Lord would come true though for himself he was not to share their triumph. For him it was enough that he was assured that God's promises were true. How and when those promises would receive their true fulfilment he was content to leave in the hands of the Lord. He saw the land before him, he knew that what God had promised was true, and he could die in peace.

Are there not moral and spiritual lessons here which, in different degrees, will suit us all?

As we draw near to the end of our life in this world, we are conscious how much there remains yet to be done. We must be content to leave the work God has given us to do in a very imperfect and incomplete condition. We must be content to leave to others the completion of the work which we have begun. We must not expect, as it were, to pass over Jordan and share the final success.

Evils and troubles will remain when we are gone. Progress will be made in things that are good and true and beautiful, surpassing all that we have yet seen, and the final victory will be for that which is good and beautiful and true. Enough for us if we are assured of this. That is for us the meaning of the text: "Yet thou shalt see the land before thee". The words are, as it were, a concrete expression of faith. The history of the life of Moses is intended to teach us this. All history finds its real interest and highest value in enabling us to see something of the mind and purpose of God as it exists in the moral government of this world.

The history of God's people as recorded for us by the inspired writers in the Bible often shows us something more, and gives us glimpses of spiritual as well as moral truth. This is evidently so in the case of the history of the life of Moses. "By faith Moses, when he was born, was hid three months by his parents, because they saw that he was a proper child, and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king ; for he endured, as seeing Him who is invisible."

This is the key to the fuller meaning of the words of my text : "Yet thou shalt see the land before thee". It was not the earthly value of the land that satisfied Moses, but the land represented to him the truth of God's promises, i.e. the reality of his faith. It was this that enabled him to die in peace and leave the conduct of the work to others.

And are not such thoughts applicable to the great festival which the Church of Christ has ever kept at this season of the year throughout the world and is keeping still to-day ?

Surely speaking to a Christian congregation on the evening of Easter Day it is not necessary to defend, by physical or metaphysical arguments, the fact that Christ is risen. Such arguments there are, when they are wanted ; but Christianity is no mere system of thought based upon reflection, it is a life rooted in faith, and faith is more than an intellectual conviction. The springs of life are deeper than all reasoning, and are to be found in the power to act

and love, in those primal instincts, and unconquerable emotions which cannot be reduced to formulæ.

Surely such an attitude is in harmony with the method of the writer of the Epistle to the Hebrews. "Therefore," he wrote, "leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, and this will we do if God permit," just as a builder leaves the foundation when it is once well laid, not perpetually disturbing and relaying it, but advancing to the superstructure for which the foundation was laid. In the same way St. Paul in the Epistle to the Ephesians is not proving the love of Christ for His Church, but he argues that husbands ought to love their wives according to the accepted truth that "Christ loved the Church and gave Himself for it". The truth of the doctrine is assumed as a settled thing ; it is the practical application that the Apostle urges. So again in writing to the Corinthians, St. Paul is not in the first instance proving the truth of the Resurrection of Christ, but he refutes the error of some false teachers who maintained that there was no resurrection of the dead, by appealing to the fact which all Christians admitted, that Christ had risen.

This, I think, should be our attitude to-day, the re-assertion of our faith : "Christ is risen indeed, alleluia !" This is what we mean by the promise : "Yet thou shalt see the land before thee". The Resurrection of Christ as the first-fruits makes sure to us the fact that death is not the end of our life, there is a life for us beyond the grave ; there is a blessed home beyond this land of woe,

There is a Land of Peace,
Good angels know it well.

It is this land that we have, as it were, brought nearer before us again to-day.

What, may we suppose, would be some of St. Paul's practical conclusions for us on renewing our belief in the Resurrection of our blessed Lord? Might they not be something like the following ;—

See that you keep your eyes fixed on the land that is before you. "Set your affections on things above, not on things on the earth. Seek those things which are above, where Christ sitteth at the right hand of God." Set God always before you. Keep the high ideals that God has given you always before you. Let them guide and regulate your lives. Do not let any clouds or mists that may arise from this world shut out from you the heavenly vision. Do not let this continuance of evil round about you lower the standard of perfection according to which your work should be done. Continue to build on the one foundation that has been laid. Christ is that sure foundation. Let His will be the pattern according to which the work of your life shall be done. He took our nature. He came to be brother to everybody without any distinction of race or rank or sex. Rich or poor, learned or unlearned, it would make no difference if only they will do His will. He died for all. His command is that we should love *all* as He loved us. His prayer was that we all may be one. Keep the high ideals that God has given you always before you. Do not let the sense of imperfection in all you have done tempt you to cease to labour or to be content with a lower standard. Do not let this feeling of incompleteness make you unwilling to hand over to others the work that you have begun. Be careful only to hand on the Divine pattern as David did to Solomon, or to commission another to take your place as Moses commissioned Joshua to lead the people over Jordan. Do not let the fear of death intimidate you, either when you see it in

others or feel the approach of it in yourselves. In the Resurrection of Jesus you can see that death is not the end of life. Look steadily over the promised land that lies before you. Listen to the words of Jesus: "To-day shalt thou be with Me in Paradise," and for your friends and for yourselves, you shall see that death is the gate of Paradise, and that it is far better for them and for you to depart and be with Christ.

This surely should be part, at least, of the meaning of the text to us Christians—parts of the result of the yearly recurrence of the festival of the risen Saviour. There should be with us all an increase of thankfulness and steadfastness. "Thanks be to God which giveth us the victory through Jesus Christ our Lord." "The Lord is risen indeed." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

O make but trial of His love,
Experience will decide
How blessed are they, and only they,
Who in His truth confide.

IV.¹

EASTER DAY.

“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”—
I COR. XV. 58.

THIS is, I think, a very suitable text on which to speak to a Christian congregation on the evening of our great Easter Festival.

All Christians, East and West, all those nearer to us at home from whom we have sometimes to deplore our unhappy division, agree in this great fundamental truth of the Christian religion—“Christ is risen indeed”.

And while all Christians agree that Christ is risen, so do they mean by this Resurrection that Christ had died for us, and by His Resurrection has proved that He was the Son of God, as He had said. So St. Paul understood the doctrine of the resurrection. It proved Jesus to be the Son of God with power. To-day, when as Christians we keep the great festival of the Resurrection, we declare our belief that Jesus was the Son of God, that He died for us and rose again for our justification. What can we want more? “If God be for us, who can be against us? If He spared not His own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things. It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather that is risen again, Who is even

¹ Preached in Lincoln Cathedral.

at the right hand of God, Who also maketh intercession for us."

There, dear brethren, is the true ground of a Christian's joy on Easter Day. The Resurrection shows that Christ was the Son of God ; thus the Son of God died for us. Here, then, is pardon for all our sins. Here is pardon and peace for us all. But there is more. Christ not only died, but is risen again, and so there is new life and hope for us. "Because I live," the Saviour had said, "ye shall live also." Easter Day opens a new fountain of life for us. "Christ is risen from the dead," and not only so, but is "become the first-fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive."

By the Resurrection of Christ we are to receive new life from Him. As to-day we think of the risen, living Christ, we ought to see in Him the fulfilment of His own words. "I am the vine, ye are the branches." When we think of the risen Saviour to-day, we should try and picture Him to ourselves as the true Vine, and ourselves as the branches drawing our life from Him. We need not trouble ourselves by seeking to explain exactly the way in which this Christ-life lives in us. Some great facts we know, and a sufficiency of results has been given us to enable us to trust in hope. The whole effect of the incarnation of the Son of God towards humanity is not to be seen in this life. Our life in this world down here now is but a very small and imperfect part of the whole results of the risen life of the Saviour. "Our life is hid with Christ in God." He is not where once He was, in the manger in the stable at Bethlehem. He is not now working in a little village shop at Nazareth. He is not now hanging on the cross on Calvary, but He is risen, He has ascended and is on the throne in the full enjoyment of the love and glory of the Father, angels, and archangels, and all the hosts of heaven worshipping Him. And that is where we are to

be, in the place which the Saviour is preparing for us on the throne with Himself. That is the true end, the real flower and fruit of the Christ-life which we derive from the true vine. But this world down here is, as it were, too cold a climate for us to see what the real beauty of the fruit of the Vine is. We can, as it were, only see the stem and the leaves. But on Easter Day we do well to reassure ourselves of the promise that we shall one day see Him as He is, and that we shall be like Him. This is the mental, spiritual attitude suggested for us to-day by my text.

St. Paul, in the long chapter of which this text is the close, had been proving the fact of the Resurrection of Christ, and then he tells us what, in his mind, should be the practical conclusion.

"Therefore," he says, "therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your work is not in vain in the Lord."

To be steadfast, unmoveable. This is the first great lesson for us to-day, to continue in this faith of our Lord's Resurrection, grounded and settled, and not to be moved away from the hope of the Gospel, which we have, as it were, heard again to-day in the words, "The Lord is risen indeed". To renew our act of faith, to stand firm, and abide its results. Our mental and spiritual attitude to-night, then, should be one of trustfulness and hope. "O Israel trust in the Lord, for with the Lord there is mercy and with Him is plenteous redemption." The Son of God has died for us, and He shall redeem us from all our sins. Is not this a lesson which some of us need at the present time?

The watchwords of the day are progress, speed, discovery, competition, push, novelty, change. These are some of the words which represent the state of things in which we are now living. I do not say that they are altogether wrong, but do they not seem to stand in strange contrast

to the conclusion of St. Paul's address to those who believe in the Resurrection of our Lord ?

"Be stedfast, unmoveable." You will say that the words do not refer to the same subject-matter. That is quite true ; but then, what is the object of all this haste and change and progress in which this world is so surely engaged. Is it for the kingdom of God and His righteousness ? Is it for the pearl of great price of which the Gospel speaks ? Could we to each question with the utmost stretch of charity answer simply " Yes " ? Surely, if we find it so, at the best it is only partially so, and that part which is so, is so chiefly indirectly. It does not fulfil the command, " Seek ye first the kingdom of God and His righteousness ".

Is it not well, then, for us to-day to stand apart from this blind rush of the modern world and to listen to the Apostle's words : " Be stedfast," " stand firm," " be unmoveable ".

Observe, the Apostle's injunction is no excuse for idleness. On the contrary, his words enjoin work and imply progress—" always abounding in the work of the Lord ".

The patience of the Gospel is not a condition of unprofitable idleness, but representing rather the quietness, and persistence and peace which the mystery of life requires in order that she may do her work. It is the condition required for the good seed that it may bring forth its fruit with patience.

We who, by God's grace, believe in the good news of to-day, " the Lord is risen indeed," will do well to examine ourselves that we may see if we have the true spirit of detachment in which we ought to live with regard to the things of this life.

It is not necessary that we should go out of the world ; it is not necessary that we should give up all the good things of this life which God Himself has given us, but it is necessary that we should be ready to do so when and

as He pleases. It is necessary, therefore, that we should preserve our inner spirit of detachment to all those things that make life in this world dear to us. Wealth and pleasure and success and honour and independence and power, and even then the most subtle and sacred attachment of friendship and family life, all need to be purified by the presence of the Holy Spirit, and held by us in a conscious spirit of detachment. This is one of our needs if we would enter into the full meaning of the Apostle's words : "Be stedfast, be unmoveable," for this can only be when our heart is detached from the constant change of earthly things, and finds its rest in the great unchanging truths of the Gospel. Let this be one of our Easter resolves and prayers, that God may give us the true spirit of detachment so that our hearts may be set at liberty to do His Will. Then there will be no danger that our patience will lead to idleness ; we shall be always working, always advancing, always abounding in the work of the Lord.

These last words show us the blessed and holy sphere in which our life's work as Christians ought to be carried on. It should be in the Lord. In Him, i.e. by His power and in His way, for Him, i.e. for His glory, for "all things were created by Him, and for Him, and in Him all things consist".

This brings out clearly another of our great needs in the present day. We need to keep the true aim and object of life more clearly before us. We are too often entangled in our own net. We are blinded by the dust of our own existence. Politics, education, social reform, and other matters, in themselves not evil nor necessarily wrong, absorb us, and leave us little or no time for God.

We need to set God more consciously before us, to make His will and His glory more avowedly the guiding principle and rule of all we do.

Our life, our work, our progress, should be always in the Lord, then it will not be in vain. And may I not to-night, speaking to you in our own Cathedral, in our city, appeal to the evidence of the facts which God in His mercy has lately shown us? But a few weeks ago a great effort was made, an effort made "in the Lord," after much prayer and thought and united work, to preach the old truths of the Gospel throughout the length and breadth of our city ;¹ the preachers of our mission proclaimed with fresh vigour and new ways of application the older truths of the Gospel story that Christ, the Son of God died on the cross for us, therefore there is pardon and peace for all ; that Christ is risen indeed, then there is new life and hope in the Lord.

Two great marks seemed to me to characterize our mission—power and peace. The churches were crowded, and there was no bitterness, all passed off without any ill-will. And not only so, but during the last week, has not God given us further evidence that the work of the mission has not been in vain.

Three hundred candidates, men and women, almost all adults, have come forward to renew their baptismal vows and receive the full gift of the Holy Spirit in the holy rite of Confirmation. "Not unto us, O Lord, not unto us but unto thy name be the praise." This must be our first thought, and then surely we may take up the words of the Apostle—"be stedfast, unmoveable," keep to the old paths, hold fast the old faith. You do not want another Gospel, a new theology.

Be patient, persevere, the Lord is risen indeed. Wait for the Lord.

"Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

¹ The reference is to a mission held throughout the city of Lincoln shortly before this sermon was preached.

V.¹

MAN, GOD'S VICEGERENT ON EARTH.

“What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Thou madest him lower than the angels, to crown him with glory and worship. Thou makest him to have dominion of the works of Thy hands; and Thou hast put all things in subjection under his feet.”—PSALM VIII. 4-6.

THE object of this Psalm has sometimes been misunderstood. It has been thought that the Psalmist's object was to set forth the littleness and weakness of man, and then finally by contrast to bring out the greater glory and majesty of God—“O Lord our Governor, how excellent is Thy name in all the world; Thou that hast set Thy glory above the heavens”; “For I will consider Thy heavens, even the works of Thy fingers, the moon and the stars, which Thou hast ordained”.

The Psalm appears to have been composed in the night, perhaps by David, in one of the night-watches of his sheep, when a youth on the hills of Bethlehem, for it is remarkable that there is no mention of the sun. He looks up to the heavens and beholds the moon and the stars in all their myriad brilliancy, hanging as they seem to hang in the darkness of an eastern sky with a peculiar nearness and splendour.

Such a contemplation of the starry heavens might in-

¹ An Address delivered in Lincoln Cathedral to the Members of the Institution of Mechanical Engineers, 4 August, 1885.

deed be a fitting ground for the thought of man's littleness and God's greatness ; but such does not seem, on reflection, to have been the Psalmist's purpose, but rather the reverse. His object in the Psalm was not to make man feel his littleness ; not to crush man, but to set forth the greatness, the supremacy, the royalty of man ; and thus from man's greatness as the king and lord of creation to rise to the consideration of God's goodness from Whom all these good things have come, and thus to God's own still greater majesty as the King of kings and Lord of lords, Whose glory and power are made manifest in that He has placed man, apparently so weak, so small, in the midst of the mighty forces which are around him (the moon and the stars in the heavens, the beasts on the earth, the fishes in the sea), and yet made them all obey him.

“ What is man, that Thou art mindful of him ? and the son of man that Thou visitest him ? Thou makest him to have dominion of the works of Thy hands ; and Thou hast put all things in subjection under his feet ; all sheep and oxen ; yea, and the beasts of the field ; the fowls of the air, and the fishes of the sea ; and whatsoever walketh through the paths of the seas.”

Thus the true object of the Psalm is to show the greatness of God, not by contrast with the littleness and weakness of man, but by the consideration of the strength and greatness of man standing as God's vicegerent upon the earth, to discover and command the mighty forces of creation, and rule them in the name of God for the good of mankind and for His glory.

It is, brethren, in accordance with this meaning of the Psalm that I desire to offer you a sincere, hearty, and grateful welcome to this our ancient See and City of Lincoln.

The object of your Association, as I understand it, is to promote the science and practice of mechanical engineering in all branches of mechanical construction, and to give

an impulse to inventions likely to be useful, not only to members of this Institution but to the community at large. Now this means, surely, the scientific consideration of the varied forces in nature, whatever they may be, whether of light or heat, of coal or iron, of water, or of electricity, and making them subservient to the wants and will of man. It is, in other words, to put man in touch with the subtle forces of creation which the Creator has placed round about him, and thus to give to man a yet further extension of the mighty monarchy which he already surveys.

The effect of your Association, then, is the gathering of new jewels for a still more splendid crown for man. If the general objects of your Association are so admirable, so, I would venture to say, are such assemblies of the members of your Association, as you have gathered here in Lincoln, wise and good also.

As sciences work on to perfection, there is, practically, a tendency to division. The village doctor is physician, surgeon, dentist, oculist, aurist, all in one ; but if the higher knowledge in the great science of medicine is required, there must be division ; and different persons, and different cities, and different countries must be visited, before we can obtain the information we desire. It is the same in other sciences.

In the great science of war (whose end and glory should be peace) there is the same principle of division. With the wild troops of uncivilized countries the innate and noble bravery arms itself as best it can. In scientific warfare we have infantry and cavalry, artillery, and, guiding them all, the engineers ; and it is so (is it not?) with the civil engineer. Fifty years ago the business of the mechanical engineer was *general*, the same man was the maker of marine engines, locomotives, mill work, and engines for the land ; *now* the locomotive and the marine engine occupy separate interests. Nor is that all : in the beginning of the

science the same man made many or all of the parts of the engine on which he was engaged ; but in the progress and consequent division of the science, one firm will devote itself to one kind of machinery, and one set of men to one particular part of the particular engine that is to be made.

The danger of such separation is obvious : it narrows the interests of the workman, it drops a man down from the scientific consideration of the whole to the construction of a particular part, it causes him to lose sight of the various forces which other industries are discovering.

What is needed then in the progress of science is to keep the separate parts into which it is constantly dividing constantly re-invigorated, by bringing them into relation with the scientific principle which is animating the whole. You need to teach the individual artisan, or the departmental engineer, to connect phenomena with law, acts with principles, effects with causes ; to teach him, in a right sense, to philosophize, that is to attain to true enlargement of mind. It is for this reason (among others) that Schools of Art and Mechanics' Institutes are so valuable, because they lift up the intelligent mechanic out of the groove of his daily work, and refresh and enlarge his mind by the sight of the principles and laws which govern the details of his daily toil ; and hence it is that these Conferences of your Association appear to me to be so wise, because they enable the followers of one kind of scientific discovery to contribute their results to others ; they offer an opportunity for mutual interchange of results from the separate consideration of the common work. Such Conferences provide a remedy for the evils of scientific division, refreshing and re-invigorating the several parts by a consciousness of their scientific unity.

It is not for me to attempt to enter in detail on the treasures you have brought with you for each other's good ; the interest of them must be, I feel sure, intense. There

will be possibly new suggestions for bringing into profitable subjection forces which we feel and see around us, but which we can still so little use : the regular pressure of the tidal wave, and the wild gusts of the winds. Are there not forces in the air above us which may enable us in years to come to move through the shifting clouds as safely as we move now over the once apparently insuperable dangers of the sea ?

There will be doubtless suggestions for economy in the use of the forces we can already control : the saving of waste in all kinds of coal, the reduction of friction, the simplification of construction with the increased complexity of action in machinery, the multiplied effects of a single motion.

There will be, too, the unselfish consideration for those who are to come after us, and the desire for the discovery of new combinations by which the less precious materials may be used with the more costly : so as to leave to those who follow us not only the treasures of our own inventions, but the example of unselfish thrift in the stores of the best material left unexhausted.

These, and many such-like suggestions, are not for me to make : rather it is my duty now to point out to you the sincerity of my words when I bid you a hearty and *grateful* welcome to our ancient See and City of Lincoln. I do so as the last, and unworthy, occupant of this ancient See, which unrolls a list of Bishops running back in unbroken succession for more than eight hundred years. The times have changed, and great social progress has been made in England during these centuries ; and yet it is our boast and glory that we teach the same faith unchanged which was once delivered to the saints—a faith which we believe will remain unchanged, and yet be found equal to the needs of humanity as its capacities develop.

It is because I believe the tendency of the results of

your Association to be in harmony with the ancient faith that I was able sincerely to bid you a hearty welcome to our See and City. For surely your labours are tending more and more to restore man to his original position of dignity and power, as a king upon this earth.

Consider for a moment. Are you not eliminating the lower kinds of toil, and substituting mechanical contrivance and intellectual skill for brute force, making the inanimate irrational forces obey man's will, and do his rougher work? Last week when I was visiting the docks at Grimsby, I could not but admire the ease and grace with which the hydraulic crane, worked without effort by a lad of sixteen, lifted the ship's cargo with noiseless regularity, and placed it, with a gentleness that seemed almost human, in the truck standing ready on the line. It was impossible not to admire such a simple scientific triumph, and in that combination of power and quietness to see a model of that "gentleness which when it weds with manhood makes the man". And all this you do, not to make men idle, but to relieve them from the burden on the lower faculties, that they may be free to exercise and develop the higher.

And as you are eliminating the lower kinds of toil, are you not also eliminating space? The sea is no longer a bar of separation between man and his fellow-men. We pass over its waters, smooth or troubled, with more speed and regularity and safety than our forefathers travelled on their native land. Our railways, our telegraphs, our telephones, are eliminating space, and bringing the ends of the earth together. And what does all this tend to prove, but that God made "all nations of one blood"? And what are all these your scientific achievements eliminating space, but so many right hands of fellowship and goodwill, stretching across the world to bring men into unity and brotherly love?

And once more, is it not the pride and boast of your

scientific improvements not only to save labour, but also to save time? With the aid of machinery work is done in a tenth, a hundredth, a thousandth part of the time in which it could be performed without it ; and yet increased rapidity of production, and of transit, is, I believe, among your most constant ambitions.

And what does all this tend to show? Surely this : that man is not the creature of an hour, but destined for eternity ; that his life is not to be for ever spent in toil and separation from his fellow-men ; but rather that man's true estate (as God would have him be) is as a deathless king, reigning in harmony and brotherly love with his fellow-men throughout eternity.

See, brethren, how sincerely I could offer you a grateful welcome to our ancient See and City, as fellow-helpers in reclaiming the true position of man as the lord and king of nature's forces. Only, brethren, let me be honest, and, before I conclude, give you one word of warning, that you may be sure these words are spoken in sincerity and not in flattery. The greatness of the prize before you may tempt you to forget God. Man rules the earth as God's vicegerent ; as God's vicegerent man must wear His crown. This is man's true position, as lord of this earth and controller of its forces, in union with his fellow-men, giving God the glory. This is man's true greatness—to live in loving adoration of his God. This Revelation teaches us in the vision of the elders casting their golden crowns before the throne ; and to this your scientific associations I trust will tend, setting man free from his lower labours, and uniting him closer, and yet closer, to his brother man and to his God.

v.

MISCELLANEOUS SERMONS.

I.¹THE CONSECRATION OF ST. AIDAN'S,
CLEETHORPES.

"New wine must be put into new bottles; and both are preserved."—ST. LUKE V. 38.

THESE are our Saviour's own words, and therefore we may be sure they are full of many-sided wisdom and love, tending to the glory of God, and the well-being of mankind. The literal interpretation of the words was more obvious in the Eastern countries, where they were spoken, than is the case with us. In the Eastern countries, as many of you will know, the bottles commonly used were made of the skins of animals which became worn and weakened in the course of years, and unequal to bear the pressure of the fermenting of the new wine; thus the strong new wine required the strong new bottle, or the bottle itself would be marred and the wine lost. New wine, therefore, must be put into new bottles, and then both would be preserved.

Under this simple Parable the Saviour would teach us the far-reaching truth that progress needs preparation. If you want the new wine you must prepare new bottles.

This principle of the need of preparation before progress is far reaching, and applicable in many ways.

We all know that the ground must be prepared if it is to yield a full harvest; we know that animals must be trained if they are to be fit for the service of man; children

¹ Preached after the Consecration of St. Aidan's, New Cleethorpes, 8 July, 1906.

need the discipline of school, and to practice obedience in their home life if they are to be ready for the station of life to which it may please God to call them ; and education must not cease with childhood, the young man or young woman, if he or she is to make use of the education of childhood, must still continue to learn ; continuation schools, evening classes, the opportunities of apprenticeship must all be attended to, if we would make the necessary preparation for our progress in life.

Thus the truth of the text is constantly before us, new wine must be put into new bottles.

As the text is true with regard to the ordinary conditions of this life, so is it true with reference to our highest interests in matters of religion.

The event which has made the greatest difference in the condition of the world and done most to advance the true progress and well-being of mankind is the incarnation of our Lord and Saviour Jesus Christ. Even the most superficial observer can see that the foremost countries in the world, the countries which are most civilized, are those which bear the name of Christian ; there may be (alas, we know there are) many imperfections, but nevertheless the nations which call themselves Christian are the foremost nations of the world.

This great event in the progress of the human race, the Incarnation of the Lord, was prepared for by a great preparation. It was, we are expressly told, in the fullness of time that the Saviour came. The language and philosophy of Greece, the world-wide system and government of the Roman Empire, the special revelation to the Jews as we have it in the Old Testament, all prepared the way for the coming of Christ. He was the True Vine from which the new wine was to be made, and the world was duly prepared to receive Him.

Immediately before the Saviour came, St. John the

Baptist was sent to prepare the way before Him, and when the Saviour commenced His ministry we read that He appointed other seventy also, and sent them out two and two before His face, into every city and place whither He Himself would come.

And now, we can see how this great principle applies to us to-day, when we are commemorating the consecration of your new church. First, let me remind you that it has not come among you all in a moment ; secondly, let me remind you that you will still need to carry on your preparation in order that you may go on to have the full blessings which we hope your new church may yet bring you.

First, then, let me remind you that this church has not come amongst you all in a moment. Many of you are aware that the beautiful chancel of your church is a loving gift in memory of one who for thirty years and more laboured in Grimsby. Some of you will remember him as Curate of the Parish Church, many more will have known him as the Vicar of St. John's, all will testify to his unaffected, unambitious, loyal, hard work, in which by word and example he was a faithful witness for Christ, and prepared the way for Christ to come to many souls. Many of you he will have prepared for Confirmation and your first Communion. Many as they think of Canon Hutchinson will feel that both in the church and in social life he drew them nearer to God. In many ways he prepared the way for this church.

In Westminster Abbey there is a tablet erected in memory of the two brothers John and Charles Wesley, and on it are inscribed amongst others these words : "God buries his workmen but continues His work". So it is to-day, he being dead, yet speaketh. Not a little of the church work which has, thank God, been advancing lately in Grimsby is owing to the good work of preparation which

Canon Ainslie and Canon Young and Canon Hutchinson have done in former years, and to-day we reap the fruit of their labours. And not only so does our text apply, but more closely still, in your own district of St. Aidan's, you have been preparing for nearly three years for your new church, and many of you, I am sure, would say how valuable that time of preparation has been to you. The teaching and example of your good vicar has enabled you to understand and value your new church in a way that you could not have done some years ago ; the Consecration Service yesterday was real to you, you value the font and the lectern and the pulpit and the prayer-desk and the altar ; you can say with a new reality "I had rather be a doorkeeper in the house of my God than dwell in the tents of ungodliness. One day in Thy courts is better than a thousand."

We love the place, O God,
Wherein Thine honour dwells.
The joy of Thine abode,
All earthly joy excels.

Thus you have already realized in yourselves the truth of my text : "New wine must be put into new bottles ; and both are preserved". Preparation is necessary for true progress, but then we must not be content to rest with the mere fact of having our new church built. The real Church is not made of bricks and stones, but of living stones, the souls of men and women ; it is the Body of Christ, and Christ is the Living Head.

The spiritual Church of this parish (of which this building is the type or shadow) will, we hope, live and grow, and bring forth fruit, more abundantly, as a fruitful vine ; and fruit that will remain, when we are gone, according to the words which I have already quoted to you : "God buries His workmen but carries on His work".

The progress of the whole Church depends, under God, on the preparation of its several parts. All must unite and work together, some in one way, some in another, some as members of the choir, some as Sunday school teachers (or it may be as religious teachers in our dayschools), some as district visitors, some in promoting the innocent recreation and amusements of the young in clubs and games, and others in religious guilds and Bible classes and classes of edifying instruction. All must try and prepare themselves individually, and help to prepare others so that the whole body of the Church may "grow up into Him in all things which is the Head, even Christ, from Whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love".

The love of God and the love of our neighbour are the vital powers which flow through the stem and the branches of the True Vine and give us the new wine.

The love of God will lead us to be constant in our devotion, by ourselves, with our families, in our attendance on the services of our Church, in frequent reception of the Holy Communion. The love of our neighbour will show itself in acts of kindness, visiting and relieving the sick, feeding the hungry, clothing the naked, in being "kind and tender-hearted one towards another, forgiving one another even as God for Christ's sake has forgiven us".

All such acts of Christian kindness will prepare us to receive in larger measure the new wine, which Christ the True Vine has prepared for the true members of His Church. Thus we shall come to understand better that the Church is the body of Christ, and that we are individually its members while Christ is the Living Head. So that in the Church we shall find communion with Christ, and in Him with one another. This is what a parish should be. All

should be united together in God, through Christ, by the power of the Holy Spirit, the spirit of love. Then we should enjoy the new wine, which is the fruit of the spirit, the fruit of the Spirit of Christ, love for Jesus.

But this is not all ; our preparation and our progress do not end in this life. The Church on earth is to prepare us for the Church in paradise and then in heaven. We, like the Saviour, must set our faces as though we would go to Jerusalem, the Jerusalem above, the heavenly city.

Our Sundays here are to remind us that there still remains a more perfect rest for the people of God. Make full use, then, of your new church, avail yourselves of the rich blessings which God has provided for you in it, through the ministry of the Word and Sacraments. So will God strengthen and refresh you with the new wine now, and prepare you for that good wine which God ever keeps to the last. And when the journey of your life is over you shall enter the New Jerusalem to dwell there for ever more, free from all pain of body, free from all doubt or anxiety of mind, free from all sin of deed or thoughts, where death will be swallowed up in victory, and we shall be at leisure to see God in eternal peace, having become citizens of the New Jerusalem, the City of God.

God grant that this may be the result of this new Church of St. Aidan's.

II.¹PRAYER IN RELATION TO PERSONAL
LIFE AND HOLINESS.

THE Point of View. I trust that I may interpret the title of the paper which I have the privilege of reading to you, as intended to give me the point of view from which my few words should be spoken.

“Prayer in Relation to Personal Life and Holiness.” This I take to be at once an act of faith, and an expression of thankfulness ; and I believe it expresses correctly the position in which, by God’s goodness, most of us now are in relation to “Prayer”. I mean that it assumes the mystery of personality, and in doing so frees me from the necessity of troubling you, at any length, with an apologetic defence of the reasonableness of prayer. It is, indeed, the position to which many true scientific inquirers have come. They have come to the life, and there they have stopped, not because they have discovered an absolute end, but because they are conscious that our present powers of reasoning and analysis are exhausted, and yet the mystery of personality and of life remains. Thus the attitude of many true scientific inquirers might be well expressed by the words of the Psalmist : “I see that all things come to an end, but Thy commandment is exceeding broad”. Far away in the inaccessible light I see life and will.

Reference to some Principal Objections. While, however, I gratefully accept the position which I have in-

¹ A Paper read at the Church Congress, Nottingham, October, 1897.

licated, it may not, perhaps, be altogether useless if I remind you of some of the principal objections which have been alleged against the reasonableness of prayer, and which may have had a more or less baneful influence on the confidence and earnestness of our own devotions.

It cannot, I think, be denied that there have been special influences in the scientific and religious thought of our day which are adverse to the devout use of prayer ; and with regard to which we should do well to examine ourselves in order that we see how far, by God's goodness, we have escaped without injury. The special dangers to which I refer arise from the prevailing loose ideas regarding God and the Bible, and from the growth of physical science.

These objections are generally directed to one limited aspect of prayer, the aspect of petition, and they may be considered under two heads, theological and philosophical. The theological objections are drawn from a supposed incongruity between the attributes of God and an act of petition : as, for example, prayer is said to be inconsistent with the attribute of God's omniscience. If God knows all things, He knows what we want, and therefore it is superfluous to tell Him. It is surely enough to reply that fore-knowledge does not necessarily imply fore-ordination. God is the "Everlasting Now," and knows what was, and is, and is to come, not with any sequence of time, but by the exercise of His own eternal nature, "All things are open and naked to Him with Whom we have to do" ; but it does not follow that God is Himself the immediate cause of all. Otherwise God would be the author of evil, and man's freedom would be a fiction. Though we cannot fully understand the mystery of our free will, yet, as Bishop Butler has said, we certainly are as if we were free, and all individual forethought and action is based on that supposition, as indeed are all the rewards and punishments of social

life. Man thinks it not unreasonable to act for himself, and to regard others, as if free will were a reality, although he admits that God knows beforehand what He will do. God's omniscience, therefore, need not necessarily exclude the free act of man's prayer. In saying this we are conscious of touching upon a twofold mystery—omniscience and man's free will—which we cannot fully understand. All we say is that we may, at least, know enough to know that prayer is not inconsistent with the state of things in which we find we are. It may well be that our merciful Saviour knew we should feel this difficulty, and therefore while He has told us to pray, He also told us that "our Heavenly Father knows" all the things of which we have need before we ask Him.

Again, it has been said that prayer is inconsistent with the immutability of God ; that it is derogatory to the idea of God's excellence to suppose that He would change His purpose on account of man's petition. But immutability does not necessarily imply necessity from any external cause. The only immutability to which God is bound is the unchangeableness of the perfection of His own nature. God cannot be unjust or untrue because He is Who He is. In speaking of the volition of God, it may help us to remember the terms which theologians have used. God's Will, they say, may be regarded as antecedent, and consequent or conditional ; that is, that God includes in His way of willing man's use of his own free will. God's Will is that all men should be saved, but this is conditioned by man's repentance and faith. That God should include man's use of prayer in His Will to give him what He knows that he needs, shows no weakness or instability of will, though it may show God's actions to be determined by conditions which we can but imperfectly understand.

Another ground alleged for the unreasonableness of prayer is based on God's greatness and the insignificance of

man. Can it be supposed, they say, that He Who governs the whole universe should be influenced in His actions by so insignificant a creature as man. This argument seems to me to be unworthy of a scientific mind ; for surely the infinite perfection of the several parts, together with the magnificence of the whole, are the very signs which distinguished the handiwork of God. Professor Airy could say the wonders of the microscope are as great as those of the telescope. But I mention this objection because it falls in only too easily with the materialistic tendencies of the age, and should be met by the question, “What *is great* in the sight of God ?” It should be considered in the light of the Saviour’s words, “What shall a man give in exchange for his soul”. If we would be clear of the baneful influence of this objection, we must convince ourselves that a man’s life consisteth not in the things which he possesseth.

The other line of objection is the philosophical. This objection has been increasing around us ; not really from its own inherent power, but from the attractive and truly beneficial results to be obtained from the study of the physical sciences, and from the disqualifying effect which the sole study of the physical sciences produces upon our minds for the study of moral and spiritual things. Physical science may have been studied with such success as to produce a real reputation, and the moral and spiritual faculties in the same person may remain abortive from the want of use. There are some persons who do not object to the use of prayer in the sphere of morals or spiritual things, but who consider it unscientific if applied to the temporal and physical wants of man, such as preservation from sickness in times of plague, or famine in time of drought ; and the reason alleged is that prayer is contrary to the scientific principle—the reign of law—but what does all this mean ? Is it not simply this, that every consequent must have its

antecedent? and is not the Will of God a sufficient antecedent? Certainly the man who throws a stone high into the air knows that there is a place in the laws of nature for man's free will to exercise itself without interfering with the great law of gravitation.

It is said that to think of the mechanism of the universe as liable to suspension or change, is to cast a slur on the handiwork of God in the creation of the world. Is this a sound argument? As far as we know the relation of mind and matter, does not man's mind and purpose remain superior to all its best and greatest mechanical achievements? "Not failure, but low aim is crime," and shall we venture to say that the Divine mind could have no further purposes than are expressed in the works which we see? Those who believe in a Creator must certainly admit that the Will of God is a sufficient antecedent, and produces physical results. Prayer is, therefore, no violation of the principles of law. I have said nothing of the arguments in favour of prayer, but it is obvious to all who accept the Bible as God's Word, and who believe in our Lord, in His works and in His example, and in the universal teaching of the Universal Church, and I might add in the almost universal assent of mankind, that prayer is not only not contrary to the right conclusions of the human faculties, but is an assured act of faith.¹

Some Practical Suggestions. For the sake of the young, or those who are still beginners in the Christian life, may I add a few practical suggestions on what might be called the disciplinary aspect of prayer? Parents ought to teach their children to pray, and to help them to form the habit under the tender discipline of parental authority. As life advances, and the special dangers and needs of the

¹ "The Life of Prayer," by the Rev. W. H. Hutchings, 1877. "The Efficacy of Prayer," the Donnellan Lectures for 1877, by John H. Jellett, B.A.

soul become known to each individual, no one book of devotions can be expected to be sufficient. I suppose the history of our experience is the same for all. We have been obliged to compile for ourselves a form of prayers from different sources. The general construction of such a compilation may be the same—confession, petition, intercession, thanksgiving—and each of these parts may be enriched as our circumstance may require. I will venture to suggest one source from which such a compilation might be made. Might we not make more use of our Book of Common Prayer? Besides the prayers and the Litany, which obviously suit the needs of individual souls, might we not make more use of other prayers in our Prayer Book which are needed for the well-being and growth of the Body of Christ? Such as, for example, the prayers for the well-being of the Church, the collects for the Ember seasons, the collects for the fifth and sixteenth Sundays after Trinity, or the collects bearing on social difficulties, such as that for the fourth Sunday after Easter—that the wills and affections of the people may be set on the true riches; or the collect for the help of the angels, as that for St. Michael's Day; or those for the increase of the saintly life amongst us, as that for All Saints' Day; and the collects in commemoration of the particular saints.

Again, might not many, with a little effort, make more use of the Daily Office? Though not obligatory, except, of course, upon the clergy, the quiet, elevating influence of our daily service will be found to be very great. If it cannot be said in church, some portions of it—the Psalms and lessons, with some of the prayers—might be said at home. This leads me to say, how much yet remains to be done to make our churches practically “houses of prayer”. If the churches were always open, and if more attention and common sense were bestowed on the arrangements for kneeling, many who can have no place for quietness in their

own small homes would be grateful for such an opportunity in the church. If church architects, and others concerned, would seriously attend to this, I believe they might greatly assist the religious life of our people. Besides the use of the daily office, many persons find that they are able, with a little self-discipline, to observe in some degree what have been known for many centuries as the Hours of the Church ; perhaps few can keep them in a full and set form, but I have known many persons in all classes of society who have found great help and comfort from observing this practice. I know of one working-man, an engine-driver, who in his own way observed this ancient custom, and I have no doubt there are many others. Many of us have been touched by seeing this custom observed among the simple peasants in Tyrol and in Switzerland ; why not in England ?

Let me conclude these elementary remarks on the disciplinary use of prayer by adding two more words. First, that this use of vocal prayer should be *regular* ; whatever we think we ought to do in this matter, self-control, self-discipline, a sense of a duty to be discharged, should make it regular. Secondly, with the habit of vocal prayer, some kind of mental prayer should be commenced early in our religious training. I mean the habit of *thinking* about the things of God. Formal meditation may be too difficult, but there should be at least some regular *thoughtful* reading of the Bible, and other religious books, so that our minds, as well as our hearts, may become accustomed to conscious communion with God.

Conclusion. May I add a few words in conclusion ? As we advance in life we see that the real point for care and anxiety is not so much the saying our prayers (though they still have to be said) as the abiding in the spiritual condition which is essential for the full efficacy of prayer. "If you abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (St.

John xv. 7). "What must be, then, our chief prayer? Surely this, that we may ourselves abide in Christ more truly than we do. This prayer is the foundation of acceptance in all other prayers. It is not enough that the prayer be such as Christ would approve. The life must be kept free from all that Christ would disown. The power of prayer is proportionate to the freedom of the heart from every alien subjection."¹ "If I incline unto wickedness with my heart," the Psalmist says, "the Lord will not hear me" (Ps. LXVI. 16).

This is the condition into which the struggle of our probation should be leading us; we do not need the continual argumentative proof for the lawfulness of prayer. We know what Hooker has called its two uses; Prayer is a means *conditional* upon the use of which God will give us the good things which He has prepared for us; therefore we must pray, and not faint. It is also a means *permitted* by which we may present our lawful desires to God. The soul that is in habitual communion with God finds its natural expression in constant ejaculatory prayer, or more often still in the unuttered aspirations of the heart. It is in this way that I believe many more prayers are heard in heaven than are audible on earth. Thousands, whom we least suspect of devotion, pray.

In fallen Israel are there hearts and eyes
That day by day in prayer like thine arise,
Thou knowest them not, but their Creator knows.

—"Christian Year," Ninth Sunday after Trinity.

To these secret desires the Holy Spirit conjoins His own unutterable intercession, and the Father answers the poor man's prayer according to the mind of the Spirit, far beyond anything that he could ask or think.

The increased use of mental and ejaculatory prayer,

¹ "The Final Passover," R. M. Benson, Vol. II, pp. 36, 37.

the more frequent turning of the soul to God in secret, a growing sense of thankfulness for God's mercies in the past, more trustfulness and hope in looking to the future, more restful joy in our Eucharists—this would seem to be something of the condition implied in the words "praying always," something of the right condition of the soul as a part of the mystical Body of Christ, so that it may be a fitting instrument for the indwelling intercession of the Holy Spirit in the Communion of the Saints.

Poi nella quarta parte della vita
A Dio si rimarita,
Contemplando la fine che l'aspetta,
E benedice li tempi passati.

—Dante, *Il Convito*, Canzone Terza, 136-140.

Come, labour, when the worn-out frame requires
Perpetual Sabbath: come, disease and want;
And sad exclusion through decay of sense;
But leave me unabated trust in Thee—

Father of heaven and earth! and I am rich,
And will possess my portion in content.

—"The Excursion," Bk. iv.

III.¹

ORDINATION.

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—ST. JOHN XV. 16.

ONE of the many penalties attached to error is the disturbance which it causes to the balance of the truth. It is not merely that a man may err from the truth, and in his error suffer, but the balance of the truth itself will with difficulty be restored. When men add to the truth, there follows usually a reaction, and men will take away from the truth before the balance comes true.

The first part of the text affords an example of what I mean : "Ye have not chosen Me, but I have chosen you". Brethren, are we not in danger, on account of the errors of some who have overstrained this truth, of losing an intended comfort and confidence from the thought of God's electing love? We know, indeed, how in years past, one, very jealous for the power, and love, and glory of the free grace of God, did make very strong claims for this power of the freedom of His grace. And we know, too, how in later times, one, pressed perhaps by the reaction which men's thoughts had suffered from the wrong unsettling additions to the truth, thought he saw a remedy for the doubt and uncertainty which surrounded man's relation to God, in the eternal fixed decrees—and we have suffered

¹ Preached at the Primary Ordination of the Right Reverend the Lord Bishop of Winchester, in the Cathedral Church of Winchester, 19 December, 1869.

from this. This cruel exaggeration of the power of Divine grace has made men recoil altogether from the thought of God's electing love. There was a time when Christians gloried in the strength of the thought of God's eternal purpose in His dealings with His Church ; unterrified by later errors they were strong in the truth of God's election, yet humbly dependent on His free grace, and watched with prayer the freedom of their own will. For there is a true doctrine of election, there is, indeed, a reality in the call of God, and it is intended that we should consider it. Our own Church, thanks be to God, has brought the balance true, still many are afraid to take the comfort which the restored truth is intended to afford. Many of us, I believe, are afraid to speak of their election and their call as giving any real ground for such a brave life, as a man should live if called by the Almighty. Consider, brethren, for a moment, how clearly our Church has taught us this truth. In the baptism of our children we pray that they may "ever remain in the number of Thine elect" ; in the Catechism they are taught to say separately they believe in "the Holy Ghost, who sanctifieth me and all the elect people of God" ; in our daily service we pray that God would make His "chosen people joyful" ; and, lastly, at the close of this life, once more we pray that God would be pleased to "hasten His kingdom and shortly accomplish the number of His elect". We need not fear, then, but that God does still call us. We are taught to believe this. He calls us in the general calling to the predestined privileges of His grace, and further still He calls us to our particular position in His kingdom, bidding us, one and all, to do our duty in that state of life to which it may please Him to call us. And thus, brethren, to-day, He, the eternal and everlasting God, would question and examine you "whether ye believe that ye be truly called according to the will of our Lord Jesus Christ," and whether you will

“give yourselves wholly unto this office unto which it has pleased God to call you”.

Only let us be clear that we hold this great and strengthening truth without error. This call is not irresistible ; man's will remains free, yet God does not call us on account of any goodness we possess, but in and out of His own power and love. He from His own power and love calls us, in His own wisdom He knows how He can call the creature whom He has created with a free will. There is no contradiction in God. He calls us, and yet we are free, free to follow or to fly. Brethren, you must face this question. Either it is a simple unreality when you declare your belief that you are called of God and moved by the Holy Ghost, or it is a most precious truth. Surely what you mean is this, that before the ages were, God knew everything that He would do. Yes, He foresaw you, He determined your existence. He did not forget you when he set the stars in their courses. He did not forget you, each one of you, He determined that you should be. He foresaw this, and planned your life, and He willed that you should come and serve Him. We believe that if you be truly called of God He foreknew it from the beginning. All through your lives that has followed you. In spite of many contradictions, in spite of many apparent failings, your will being free, and no good thing in you for God to look on, yet He did not change His purpose. He continued to love and to call you, and He has called you here to-day. It is true that looking back upon your life there may have been many contradictions ; so it has been with others who have been called to God's service before you. So it was with David ; there had been contradictions in his life, yet he did not relinquish the confidence of God's electing love. At the close of his life, surrounded by the princes of Israel, the princes of the tribes, and the captains of the companies, the king stood upon his feet and said :

“Hear ye, my brethren and my people . . . the Lord God of Israel chose me before all the house of my father to be king over Israel for ever, for He hath chosen Judah to be the ruler, and of the house of Judah, the house of my father ; and among the sons of my father He liked me to make me king over all Israel”.

This is the simple history of the election of that royal heart, “He liked me, of His own free love He took me”. There had been indeed sad contradictions, his will had been free and it had fallen from God, yet God had not forsaken him ; in the same freedom of his will, by God’s preventing grace, he turned. He had “been a prodigy unto many,” yet God, he declared, “had taught him from his youth up until now”. Not fate, not chance, not mere force of circumstances, but the hand of God’s electing love training his free will from his youth until this was the song of his old age : “He liked me, He chose me, He taught me, He gave me the pattern of His house, He made me understand in writing, by His hand upon me, all the work of the pattern ; verily I have been a monster, a prodigy, unto many, but He did not reject me, He trusted me with the pattern of His Church ; this, then, is the answer to the riddle of my life, ‘He liked me’”.

So, surely, it was with St. Paul. There were many contradictions in his life. Ananias, though commanded by the Lord Himself, thought the persecutor of the Church could not be fit for the service of the Saviour, could not be an object of the Divine election : “Lord, I have heard by many of this man,” were his words of righteous indignation, and yet what was the Lord’s reply ? “Go thy way, for he is a chosen vessel unto Me.” I have chosen him ; his will indeed is free, and has been ever so, and in that freedom he has persecuted Me, yet I have truly called him. Go thy way, trust to My omniscience, My justice, and My love ; he has erred, he shall suffer. “I will

show him what things he must suffer," yet he is "a chosen vessel unto Me". Neither, brethren, in St. Paul's case was this all ; not only were there contradictions from without, but there were contradictions also from within, and yet God's electing love was true. In Jerusalem, in the Temple, in a trance, the contradictions of his early life came fresh before the new Apostle, and for a moment seemed to overbear the power of his call. "Lord," he exclaimed, "they know that I imprisoned and beat in every synagogue them that believe on Thee ; and when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Here all the detailed circumstances of his early life came fresh before him, and for the moment his mission seemed impossible, and yet, brethren, we know the answer that was given, "Depart, for I will send thee far hence unto the Gentiles". The same God who had separated him from his mother's womb, and called him, had not forsaken him in spite of the apparent contradictions from within and from without, from the fears of Ananias, and from the fears of his own heart. St. Paul is revealed to us as a chosen vessel, as one sent by the Lord Himself. This, then, brethren, is the confidence and comfort I would offer you from these first words of my text, "Ye have not chosen Me, but I have chosen you". In spite, it may be, of many contradictions in the opinions of men without, in spite of many misgivings from your own hearts within, we are brave to believe that if you have been honest, if really true, you may rely upon the electing love of God to-day, and strengthen and comfort yourselves with the thought that it is not you who have chosen this ministry of your own proud self-will, but rather that you have been from youth up until now gradually assenting to the voice of His electing love, that He has chosen you because He liked

you, nay, because "He loved" you, and "gave Himself for" you, and that He Himself will send you, giving you a pattern of the work He wills you to do, and by the power of His own Presence enable you to fulfil it.

If we turn now to the second point in the text, "I have chosen you, and ordained you," it may perhaps seem for a moment fanciful to apply these words to the special service of to-day, but whatever wider meaning they may have, this special reference to the ministry is plainly included in it. The same word rendered here "ordained" occurs in other places with evident reference to the ministry. In the address to the Church of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost *hath made* you overseers". So, again, in the First Epistle to the Corinthians, speaking of the Divine appointment of the offices in the Christian Church, "God hath *set* some in the Church". So, again, St. Paul, the chosen vessel, speaks of himself as "put in the ministry". And, again, "whereunto I am ordained a preacher and an Apostle"; and, again, "whereunto I am appointed a preacher and an Apostle". In all these passages we find the same word that we find in the text. We shall not be wrong, then, I venture to think, in applying it to the great object of our gathering here to-day. I have chosen you, and I ordain you. This, brethren, will bring the real question before us, Who is it that ordains, is it God or man? I would have you answer bravely, "God, and not man". This is the second point to which, by God's help, I would now call your attention. It is God who ordains, and not man; or, if you will, it is God *by* and *through* man. It was God the Holy Ghost who made them overseers over the Church at Ephesus; it was the very same Jesus whom Paul persecuted, who set him in the ministry, and it is the same Jesus Christ who now appoints men to the ministry of His Church. This is an

all-important point ; if it were not for this truth, this service would be most unreal, most superstitious. See to this then, brethren. Be clear in your own minds as to the existence of these supernatural powers. I speak to you as to people who believe in God. Consider, then, what that belief must imply. We believe that God from the first existed, before anything was made, perfect in power, in wisdom, in holiness, and in love ; that according to the pleasure of His own will He called out of nothing this state of things in which we are, though uninjured then by sin ; that He placed upon this wonderful creation of our earth man as a priest and king made in His own image and likeness, to rule and serve, to work and worship : then, that God rested. But why did He rest on that first Sabbath ? was it because He could do no more from exhaustion ? had the Almighty in the first creation brought before Himself a correlative Almighty ? was He weary ? were His attributes exhausted ? Nay, not so ; we know that He rested not from exhaustion, but from a satisfied will. But then, brethren, consider what must follow, if He rested not from exhaustion, but from a satisfied will ; then there remained in the Godhead powers unexpressed ; then there existed, besides these forces let loose in this world's creation, other powers, powers supernatural as well as natural ; then, too, there remained a wisdom unexpressed, beyond the wisdom of this world, a supernatural wisdom, as well as natural, in the Godhead, unexpressed after the first creation, there remained more secrets than were then made known. There existed supernatural power and supernatural wisdom. Then it was easy for God, from time to time, to let loose these powers and to work miracles ; it was easy for Him to speak the words of prophecy, and to foretell what He had ever known. The eternal everlasting Now had no need to travel through our ages, and to learn by a long experience : He knew from

the beginning what the sequence of kingdoms would be, and He foretold it before man could have learned by experience that kingdoms should rise and fall ; in a word, in the fullness of time, you know what took place, how He sent forth His only Son to be a new Centre in this creation of ours, a source of power, and wisdom, and holiness, hitherto unexpressed. This is the great hope of Christianity, not merely old truths discovered, but a new revelation, new truths made known, and not merely new truths manifested, but new power given to know and live according to the truth revealed. Thus the Incarnation was the great Epiphany of the power and wisdom kept secret at the first creation. God the Son was manifested, and “made unto us wisdom and righteousness and sanctification and redemption”. The history of this great Epiphany of Christ, brethren, you know well—how He lived and died and rose again, and, in our nature, ascended up to heaven, making no addition to the Persons of the Divine Godhead, but adding another nature ; how there, at the right hand of the Father, He received the promise of the Father, the gift of the Holy Ghost, the new gift for men, which gift of God from God and through God we are met here to receive to-day. This is the great question I would ask you to settle in your hearts to-day : Is there a supernatural as well as a natural ? are there other powers which we may obtain from God besides those expressed in the original laws of nature ? Oh, settle this question in your hearts, I pray you : all who have come here to-day to join in the ordination of the candidates for the ministry of our Church, ask yourselves that question which our Saviour Himself put regarding the ministry of the Baptist : “Is it of heaven, or of men ? answer Me”.

Let us now consider, shortly, the rest of our text, “I have ordained that ye may go”. Observe, then, first, there is no *limit* set. You are told to go. It is like

those limitless words of the 110th Psalm : "The Lord shall send forth the rod of thy power out of Zion" : out of Zion, from the city of God, from God, but with no limit. Oh, then, give yourselves up to Christ. Let Him send you where He will. Settle it in your heart that with your Ordination vow you are pledged "to go". It may be that you will have to give up much that is pleasant, the comforts of home, the enjoyment of uninterrupted study, the society of the learned, the security of being under authority, the blessing of being ignorant of the sins of many people. In these and in many other ways there is much that you may have to leave. You are emphatically "to go," and it will be hard for you in many ways, yet it is the lot of those who would have their commission from Christ. It was the lot of His first disciples ; it must have been hard for them, hard to go and relinquish the privileges of the Divine presence they so much enjoyed. Consider these words yet once more. It may be that you have not all prepared your hearts enough to give up everything for Christ ; it may be, indeed, that you have resolved to give up the luxuries of the world, but not what I must call the luxuries of religion ; it may be that you are still religiously selfish. Away, then, with this. Go wherever God may send you ; go without wishing to have everything arranged for your own tastes and for your own comfort ; without wishing to have everything in accordance even with your own religious desires. Go in the spirit of perfect self-surrender, of thorough self-devotion, simply for Christ. There should be no limit. Christ gives you your commission, and to Christ you must give it back. Go wherever He may send you, conscious of your own Divine commission, but free from a spirit of religious complaint. If things are not just as you would wish, if your people do not understand you, if they do not realize your Divine mission ; if the services are poor, the

church mean, and the people dull and with little relish for the doctrine you would teach them—if this be so (and in some cases it certainly will be), then beware of religious selfishness and a spirit of religious complaint. Consider, I pray you, how it was with your Master, and be content that it should be the same for you. Think of Him entering His Father's house, and consider what He endured. Surely one could have imagined that all would have been prepared for His coming, that all would have been there in devout attendance, angels and archangels, men and children, young and old, all hushed in deep devotion in that house of prayer. But we know it was not so. He found His Father's house a house of merchandise ; cattle and the din of business surrounded Him, and instead of the enjoyment of devotion His work was rough and mean indeed ; gathering the very litter of the beasts, He was content to make for Himself a scourge, and in the confusion of the beasts and the anger of the people to cleanse the temple, which for Him at least should have been the house of prayer. Surely this is an example of mortification of religious sensitiveness which we should do well to remember. Take it with you, then, brethren, and go to your work full of zeal but uncomplaining, ready by God's help to work where He may send you, thoroughly, heartily, lovingly.

Lastly, my brethren, while you go to this work remember you are to bear fruit ; you are to go not to be idle, but to work, to bear fruit, and to bear a fruit which shall remain. Consider, then, one of the first conditions of this spiritual harvest. We are to reap that which others have sown. Be very considerate, therefore, and tender, for all you find, wherever you first may go. Remember that you are to bear fruit, but not yet. In patience the good ground yields the good fruit, in patience the husbandman labours, watching for the early and latter

rain. Be content to work slowly, respecting others, their labour, their difficulties, their wishes, their feelings, their habits, it may be even their unreasonable prejudices. With all this be patient. When you first enter the field of your labour try and work with others as far as you may ; if you are to reap what others have sown, be content to leave for others the harvest of your own labours ; and yet remember, your fruit, though it may not be seen or gathered by yourselves, is to remain ; that is the happy part of your labours. Others may toil for riches, and honour, and power, but all these must pass away. You work for eternal souls, for the fruit that is to remain. Be very careful, then, not to change the old truths for the sake of winning a harvest of present popularity. You have to work for a fruit that is to remain, not a fruit that is to be seen and gathered now. Take care of the old truths, the deposit which has been handed down to you. Do not barter them for any present popularity, or abandon them for any threatening adversity ; and while you thus contend for the old truths, take care to be very slow to adopt new usages and new ways, which can only be recommended on the ground of a present expediency. You may have to teach truths that for the present may be unpopular ; you may have to keep your hands back from means which seem to be popular ; beware of the temptation, and remember you are to work for the future, for the fruit that will remain. And while you so labour, remember with whom you work, you are to be fellow-workers of God. If you would have the world believe this, if you would desire the world to know that you are Christ's disciples, put away all the needless prejudices of your own selfish whims and fancies. Let the world see that you love one another, and that for the love of Christ, and to win souls for Christ, you will part with any pleasures however lawful in themselves ; and by this we may be sure you

will best convince the world for whom you work. Be full, then, of love one to another, full of tenderness, and while you would magnify your office by dwelling on its Divine authority, dwell, too, on God's Fatherly love, and be patient with the spirits for whom you labour. "Peaceable," "gentle," "easily intreated," these are some of the marks of the higher wisdom to which the Holy Spirit will give witness.

In conclusion, brethren, let me gather up what I have attempted to say. We believe that you are called of God, yet your will is still free, and your final answer is still unmade. In a few moments you will be asked by God's high servant if you believe this call to be yours. Oh, if any doubt, let him now, in the face of this congregation, depart ; it were better far to withdraw now, in the presence of this great people, than to be untrue to God. Your will is free, and the call is a real call. Answer it, if you can, truly, gratefully, and then be brave, and backed by the consciousness of God's Almighty Presence go forth to your work. It is with the devil and with principalities and powers in heavenly places that you will have to contend ; and backed by the consciousness of the Almighty Presence alone will you be able to stand in the world and fight. Go, then, gratefully, bravely, yet humbly ; seek not great things for yourselves, but look for the stone in the great building which Christ would have you lay. Though its place be low, and beneath the sight of men, others will be building when you have passed away. Though your ministry, in itself, should attract but little attention in the world around, though your name should be little known beyond the flock over which the Holy Ghost shall appoint you, enough if it be said of your ministry, as was said of the Baptist's, "John did no miracle, but all things that John said were true, and many believed on him there".

IV.¹

COMFORT IN TEMPTATION.

"I have heard of Thee, by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes."—JOB XLII. 5, 6.

I SHALL take it for granted, my brethren, that as you give up the pleasures of a walk on a Sunday afternoon, increasing as the pleasure is with the opening of spring-time, you wish to be in earnest, and you wish those you are come to hear to speak plainly and to the point. I have wondered in what way I could help you, God helping me. What I could say to you, which I could feel tolerably certain must be important for you, at least for some. I have thought that inasmuch as we are all men, of one common nature, all liable to the same passions one with another, what would help me would probably help you too, and therefore the thoughts which God has given to me, and which seem to me to be useful, may by God's grace be useful to some of you. I wish then to offer you, if I may, by God's help, some thoughts of comfort in the great battle of temptation. I will take it again for granted that we have been trying, so far as we can, to keep the season of Lent. We are nearly at the close of it, and I suppose again, your history is mine, that you regret that you have done so little. Every year one has to make the same

¹ Preached to men at SS. Philip and James's Church, Oxford, during Lent, 1876.

regret, time goes so quickly, business presses so much—one thing pushes out another and we find ourselves at the last Sunday, even now entering on this last Holy Week, and yet so little is done ; and we find that this year was, more or less, like the last, liable to temptation and trouble. If so, let me try and offer you some thoughts of comfort regarding this constant temptation. I have chosen my text from this book of Job, a book which suits well this season of the year, for in the early days of the Church it was very often read at this time, and the reason is not hard to see. We know that during this week we shall have to think of One, tempted, betrayed, buffeted, persecuted, put to death, and yet perfectly innocent. And so here in this book of Job among its mysterious uses we have this, the bringing before us of a man to be buffeted, persecuted, tempted by Satan. As people used to stand in the olden days in the amphitheatre and watch a great battle going on, so here God lets us stand and see, as it were, a great scene of temptation.' The first point I would beg you to notice is, who is at the bottom of it all? Who is the cause and author of our trouble and temptation in the world? It is plain from this account that it is the devil, it is Satan himself. Here in the book of Job the veil is lifted, and we read, "that on a day when the Sons of God came to present themselves before the Lord, Satan came amongst them, and the Lord said, 'Whence comest thou?'" And then the permission is given to him. The Lord said (speaking of Job), "Behold, all that he has is in thy power, only upon himself put not forth thy hand". So Satan went forth and began to trouble and to tempt Job. First, while his sons and daughters were eating and drinking in their brother's house, the Sabeans fell upon the oxen and asses and took them away and slew the servants, one only escaping to tell the tale. Then came a fire from heaven and burnt up the sheep and the servants that

watched them. Then a band of Chaldeans fell upon the camels and carried them away, and slew the servants, one only being left to tell the tale. Then a great wind from the wilderness smote the four corners of the house where Job's sons were feasting, and they were all killed. Yet still closer did the trial come, the devil insisted that if he might be allowed to touch Job's body and give him pain and sickness that then he would yield, and God gave him that power, yet telling him to save his life. Then the devil smote him with sore boils. And yet, I may venture to say, the temptation came closer even than that. There is something closer to a man than his property, his children, something, I may venture to say, dearer to a man than even his own body. And what is that if God give him the blessing, but the wife of his heart? Yet Satan stirred up the wife of Job so that she became the means of temptation. His wife said, "Dost thou still retain thine integrity? Curse God and die." All this suffering was allowed to try him, to see if he would turn against God, and at the bottom of it all was the Evil One. It was not the power of the wind, it was no chance fire, no mere wild malice of the Chaldeans, no natural necessary outbreking of a bad constitution, it was no mere woman's petulance, but the fire from hell, an evil blast coming from the Evil One himself. We know that suffering, sickness, and death came into the world by one man's sin, and that man sinned because he was tempted of the devil, so here all this suffering and trouble came from the devil. You may ask what is there of comfort in this. Here, brethren, is the comfort. Did you not mark that while all this trouble, this power of the wind, and fire, and sickness of body, is brought upon Job by a force which he is not able to resist, yet did you not mark that the devil himself was thoroughly under the control of God. Most precious, most comforting it is to note in this great drama of temptation,

that while it reveals to us who it is that is contriving our ruin yet that he is thoroughly under the control of God. When he asks to have this power to tempt Job, God gives him his orders quite plainly, "only upon himself put not forth thine hand". No further than God will permit can the devil touch him. Here, I say, then, is comfort. Do any suffer from loss of property, sickness in their family, loss of children, loss of friends, sickness and weakness in their own body, perhaps some sickness early in life, which they are afraid may undermine the strength of their constitution to such a degree that they will not be able to do a life's work? Is this so? Or is there temptation of soul, perhaps so hard that at times men are also tempted to despair. Here is our comfort. All your trouble is from the Evil One who cannot go beyond what God will permit. Let us look at another point in this history and which again, I think, is a comfort for us, and which I gather, not from the source of the temptation, but from the man's age. What is the age of this man who is brought on to the scene as it were to be represented as one tempted and buffeted by Satan? Mark you this, he is not a young man, he is a man, we are told, who is, as we should say, settled in middle life; he is a married man with ten children. We know also that he was a man of great wealth. He is not at the beginning of life, but is one who, as we should say, has won his position, and is settled in life, and yet in that stage of his life he enters upon this arena of temptation.

This warning is far too little attended to by people. It is borne out by other passages of Scripture. We know of Abraham that he had a great temptation, but when was it? When he was a boy? Not so! Abraham's great trial came not till he was more than a hundred years old. We know that David had a great temptation which was the blot of his life, but when did it come? Not when a

shepherd boy upon the hills of Bethlehem. Not when he was a young man in the army of Saul, the favourite of women and of soldiers in the court of Saul. No, not till he had passed his early life, and had sat upon the throne of Israel and turned forty years of age, did the devil come upon him with that overwhelming force which threw him. Think again of St. Peter : we know that he fell, cursed, swore, and denied our Lord, but was it when he was a boy, or young man? Not so. St. Peter, we know, was a married man on in life, and it was then that the devil came upon him with that great trial under which he fell. Again, we know that St. Paul had some mysterious trial or temptation, a thorn in the flesh, from which he anxiously prayed to be delivered, but when did it come? We only know of it when he was a grown man, an Apostle striving to serve Christ. And, if I may mention, even at an infinite distance, the example of our Blessed Lord, which this week comes before us. How old was He when He stepped into the arena of temptation to fight for us? Thirty years of age, when He was within three and a half years of the end of his life. And if our life is to be threescore years and ten, we are not to suppose that when we have passed twenty-one, or thirty, forty, fifty, or even sixty years, that we are then beyond the age of temptation. Nay, it was at the end of life that the saints of God and our Lord Himself were tempted, for no man can doubt that it was not the mere temptation in the wilderness that our Lord endured, but the devil came to Him as on Good Friday, in that darkness on Calvary, and in the scoffs by which he tried to make Him come down from the cross. When we read this book of Job which seems expressly to be given to show us the conflict which is going on between man and Satan, we must mark carefully what is the age of the man who is brought into the arena to fight ; he is not a young man of eighteen or twenty, but a man on in middle age,

married, with ten children, settled and wealthy in life. You will say again, where is the comfort? Are then we to be afraid all our lives? Not so, not afraid, because as you have seen, the author of all this temptation is under the control of a higher power, therefore, not afraid, but on your guard all your life. The soldier who is on his guard is not necessarily afraid. Still, where is the comfort? Surely it is here that people need not be so surprised, and depressed, and melancholy, and almost driven to despair when they find themselves liable to temptation late in life. The world, I know, uses different language from this; it talks of men marrying and settling and getting into business and doing well, and supposes that now you will be comfortable, and so please God you may be; but I am bound to tell you that though you may be settled and comfortable so far as this world goes, you are not to suppose that you have got beyond the age at which temptation can reach you. There, I think, is the comfort. Men sometimes say, "Ah, but married life brings such cares, it is so difficult not to be over-anxious about children; as I get on I find it so difficult to know what to do, to trust to be peaceful". People who are working well in this prosperous England say, "Ah, but if you knew the difficulties of life in commerce, how often a man making a princely fortune has to question himself whether this or that transaction is really strictly honest in the sight of God?" Yes, that is anxiety. And many a man will say, "Ah, yes, I get on in the world, but in my soul I do not know how I am getting on. I feel sometimes as if I was living on a volcano, that the ground would break up under my feet; that I shall altogether go wild and break down; my thoughts are so wayward they will not worship; my dreams tell me that if it was not for the check wakeful reason puts upon me, I should be a devil in myself." Yes and worse, but you need not think yourself so very odd, my brethren, if thoughts like these are yours;

you need not be surprised if your thoughts wander, if you find your tempers irritable, if you feel life hard, troublesome, and weary. The Bible will tell you that not only when you are young, but on, on in life, trouble, difficulties, aggravations, sufferings, temptations, are what we must expect. Many men, I think, are too much depressed, too much out of heart. They shut themselves out from Communion, consider themselves altogether as if they were not good, and could not be good, because they feel so near to what is bad that a little more would make them altogether lost. So we have here a man buffeted and tormented, and all this when he was well on in life. There is yet another point in this history which must not be missed, and which is another ground of comfort, even greater than the last. Consider what is the character of the man who is here so tempted. Is he a bad man, an outcast, one that God has given up, too bad for God to look after or care about, and so he is handed over to the devil? Not so. We are told especially that he was "perfect and upright, one that feared God and eschewed evil". One who not only looked after himself but looked after his children, we are told, "And it was so when the days of their feasting were gone about, that he sent and sanctified them, and rose up early in the morning and offered burnt-offerings according to the number of them all," for he said, "It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." This is the sort of man who is brought into the arena to be buffeted by temptation. Now this is a ground of great comfort. People sometimes are tempted to despair and say it is hopeless to strive, the power seems so strong against them. I reply, not hopeless, be not fearful, but be on your guard. There is a controlling hand, Satan can go only so far. Again, some say, "I am inclined to give up trying to be a good man ; I have tried so long, and find the difficulties grow greater". I reply there is no reason

why you should despair, the age at which temptation is revealed as going on in the Scripture, is greater perhaps than your age. Or again, you may be tempted as men are to say, "I must be somehow displeasing to God, He must mean to cast me off at the end. He never could allow me so to suffer. I seem so buffeted and tormented, He never can allow me to be one of His saints at last." I call your attention again to the book of Job. The man there brought down to be tempted by Satan is not a bad man, but one just and perfect, one who feared God, and in a godly way took care of his children. My brethren, that gives one a deep comfort, if we have faith enough to see it. We do not know what the rest of our lives is going to be. No one here knows when he will die, or where. We know that we shall die, and that is all. We do not yet know what remains in the pathway of our several lives, or what snares may yet be put in our road by Satan. We are not yet on the eternal shore, the haven of rest where we would be. We have not yet quite passed over the waves of this troublesome world, and we do not know what contrary winds may yet blow before we reach that rest. We may feel perhaps that if we could only get on a little more, into a little place of security somehow, and become a little more independent, then we should be safe. But I am afraid many a man when he has got a little more only becomes proud and independent of God, or slothful; he finds he is not at rest. We do not know as yet what remains in the battle of life, therefore we do not yet know how much trouble, suffering, humiliation, we have to endure. It is humility that temptation is meant to teach. It is not meant to intimidate and make a coward of a man, but it is meant to make him mistrust himself, in order that he may trust in God. And we do not know how much protection we need. We may be suffering, not because God is offended with us, not because He has seen that we are

going wrong, but just as He made Job to suffer, who was upright and good. We may be made to suffer just as St. Paul was. He had that thorn in the flesh which he prayed to Christ to remove and He would not, not because Paul was bad, not because he was not to be saved at the last, but lest, we are told, if the trouble was taken away he should be over-much exalted by the good things God would give him. God is so kind, so loving. He wishes to give us so much more than we are able to receive, to ask for or hope for, that He is obliged to humble us and let us be beaten down, not that He may cast us off, but that by overthrowing the pride in us He may give us more largely at last. I say it is a word of comfort to us that this man who is here brought to be tempted, is described as perfect and upright and one who loved God. Let no man then say in despair, I have been so often attacked by evil thoughts and tempted by the devil that I cannot be loved of God. Not so. Job probably was tempted and buffeted more than you have ever been, and yet the record of his character is written, not by the blind judgment of man, but by the omniscient eye of the all Holy One Himself, and we read that he was perfect and upright. And to-day, on Palm Sunday, and in this last holy week, we ought not to want it pressed home to us much that it need not necessarily mean that we are bad and disliked by God because the devil buffets us. Look at Jesus Christ this week; who ever suffered as He suffered? Stripped, scourged, mocked, spitted on, and yet we know He was God as well as man—perfect God and perfect Man—the beloved of God. That is the true mystery, and that is why this lesson from Job suits Passion time, and suits people who are striving to do well, that is why you may treat the scourge of temptation as comforting, because it is not the lot of the lost, but the normal condition of the saved. Through suffering we are

to be made perfect. The Captain of our salvation trod that way, and we must follow in His steps and be prepared to suffer with Him, if with Him we would reign. Let me then gather up shortly what I have tried to say. I say that this book of Job will give to the man who reads it carefully comfort in his temptations, because it shows who it is that tempts him—the devil—and that he can only go as far, and no further than God permits. Therefore, be not afraid, but watch. Again, it shows you at what age the man was buffeted ; therefore, if you feel temptations keeping on trying you, do not despair, the age at which Job is revealed as being tempted is for our comfort. Thirdly, if you are tempted to think that so much trouble must mean that you are bad, think of this man and his upright life. And we know what the end of His sorrow was, it was, “I have heard of Thee by the hearing of the ear, and now mine eye seeth Thee”. Yes, that was when temptation had done its work, not when it overcame him, it purified the man, gave him a clearer vision of God, now I can see Thee with mine eye, and “therefore I abhor myself”. Temptation is sent to make me mistrust myself and cling to Christ, and know that but for Him I should be lost. This I confess to God, Satan is stronger than I, but not stronger than Christ and I. And remember the end. God gave to Job twice as much as he had before, and greater still. He tells those who had been troubling him to go to him and he should pray for them and they should then be accepted. So this man who had suffered so much is not only not to be lost himself, but the end of the drama is that he is seen in the favour of God Himself, declares that he enjoys the vision of God, and people are told to go to him and ask him for his prayers. Yes, my brethren, many a man has gone through that course since Job’s day, he has been buffeted, tempted, but clinging to Christ, with

Christ has conquered ; then when he was converted, has strengthened his brethren, praying for them, working for them ; not contented, so to speak, with his own salvation, but doing all he can to work with Christ to renew others. Is it not a lesson of comfort ?

V.¹

IS IT WORTH WHILE?

“And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.”—ACTS XXVI. 15-18.

THESE words must ever form one of the great charters of Missionary work ; they are wonderfully comprehensive. They were, indeed, originally the charter with which the Divine Head of the Church delivered to the great Apostle his commission to preach the Gospel first to his own kinsmen, and then to the Gentile world ; but they contain, as we should expect, the germs of the commission which will be needed by the Gospel messenger till the times of the Gentiles have been fulfilled, and Israel has been grafted in again, and the number of the elect completed—until the militant kingdom is over.

One of the greatest temptations by which the devil

¹ Preached on 23 June, 1886, on the occasion of the 185th Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, at St. Paul's Cathedral.

hinders the spreading of the Gospel in the present day is the apparently simple but fatal suggestion, "Is it worth while?"

It comes to us at home when we are called upon to make an offering for this great work, which would really cost us something—the gift of our own lives, or the lives of our children, or something considerable of our worldly goods. We make excuses, indeed, to ourselves about climate, and the injury of health, and risk of life, and family duties, and the like. But none of these reasons really touch the heart of the matter; they are put aside not only at once, but with thankfulness, when the sacrifice is accompanied by the prospect of great commercial success, or military glory, or the high honours which are accorded to successful diplomacy. Parents part with their children for these things, and the children are ready to go; but if the call be for Missionary work, then the temptation comes, "Is it worth while?"

If this temptation comes to us at home, still more powerfully I believe does it come to those who have taken the first step, and know the greatness of the sacrifice which they have made. The absence of the sense of any great spiritual want is, I believe, one of the greatest trials which the preacher of the Gospel has to meet. In India, and in other heathen countries, where civilization has awakened many interests, and offered satisfaction to some desires, *worldliness* and self-satisfaction, are, I believe, among the most insuperable difficulties with which the Missionary has to contend. Possessed of religious systems which have an authority from being ancient; which give opportunities for the exercise of the subtle, if not strong, Oriental mind; which have flashes of moral light that may well attract attention; and with all this of their own, receiving from Christian countries the material helps and comforts which civilization brings—with these and such-

like possessions, the civilized heathen world wears an air of comfort and self-satisfaction which does not invite interference, even if it does not resist it. Why should I not leave them alone? Will it make any real difference whether I teach them Christianity or not? Is it any good? And though this condition of contentment takes a different form among the less civilized nations of the world, yet I believe it is there also; and among the natives of Africa, or in the islands, the difficulty is rather to convince them of their spiritual needs than to tell them of the remedy. The sense of not being wanted, not being the least understood, the dullness of the Missionary's reception when he arrives, after great sacrifice, full of zeal to impart the life-giving message to thirsting souls—this, we believe, is one of the Missionary's greatest trials.

It is indeed no new trial. The dull reception of the Missionary of our own day is the same in kind with that which awaited the Divinely commissioned Apostle on his arrival at the great centre of the heathen world. "We neither received letters out of Judæa concerning thee, neither any of the brethren that came showed or spake any harm of thee." Could any reception be less inspiring or fall more flat? Indeed, we might rise far higher and say that this is but following the example of Him who "came to His own, and His own received Him not".

But this temptation under the simple form of the question, "Is it any good?" is, I believe, specially a temptation of the Missionary of the present day. The reaction from our former state of ignorance regarding the religions of the heathen world has led to an undue valuation of the fragments of the truth which they undoubtedly contain: the high spiritual aspirations of the Vedas, the theism of the Koran, the practical maxims of Confucius, the careful asceticism of the Buddhists—all this and more with which you are all acquainted, has left a tendency on

some minds to minimize unduly the difference between the Christian and non-Christian state. The same tendency also follows from the separation in our day of Christianity from education ; the *immediate* advantages to the uncivilized world even of secular education are so manifestly great that there is a tendency to ask, "What more is needed?" We have been civilizing the world this century more diligently than Christianizing it, and we are in danger now of being dazzled by sparks of our own kindling.

In striking contrast with this danger stands the great mission charter which I have chosen for my text.

What is the teaching of the text then on this point? How does the heathen world appear in the sight of God? What does the heathen world really want in the judgment of Him who made it?—in the judgment, that is, of Him who made man and knows what is in man, knows what his capacities are, and what his future circumstances may be, who knows what may be the sum of his happiness.

We have in the text our Lord's own reply.

1. And first, let us observe that the charter begins and ends with *the personal Jesus*. "I am Jesus," are the opening words, "Faith in Me," is the close. This is the beginning and end of the Missionary's *power* and *message*: *Jesus*, His birth, His death, His resurrection, His ascension, the living, reigning Jesus. Whatever agencies are used, whatever secondary methods may be necessary—war, conquest, civilization—this is the \mathbf{A} and $\mathbf{\Omega}$ of it all, *from* Him, and *in* Him, and *to* Him all must be, or all will fail.

2. Next, the great heathen world, as seen by Him who is the Light of the World, who lighteneth *every* man that cometh into the world, is nevertheless declared to be in a state of darkness—they are blind, they do not see the real abiding objects of sight ; the Apostle was to go and open their eyes, and to turn them from darkness to light ;

οὐδὲν φαινόμενον καλόν—nothing visible is good—was the saying of one of the earliest of Christian martyrs, and it is true relatively to the invisible. The soul, the mind, the heart, the inner powers of the heathen man were known to Him who made them, and have unused capacities like rudimentary sight-powers which have never been developed by their true use in the light.

3. But further, in the eyes of Him with whom we have to do, all things are naked and open. Both systems of creation lie plain before Him. He is the Maker of all things, invisible as well as visible. *We* cannot see these things as *He* sees them, but He sees the hosts of evil spirits, the principalities and powers which, under the power of their chief, make up the army of the evil one; and the heathen world He tells us is in an especial way under their sway. Therefore another object of the charter is declared to be “to turn them from the power of Satan unto God,” “to deliver them,” as the Apostle afterwards himself expresses it, “from the power of darkness, and translate them into the kingdom of the Son of His love”.

The great heathen world, as Christ sees it, is living in an especial way under the organized power of Satan.

4. A fourth condition of the heathen world, as it lies beneath the eye of God, is also given in this great charter of Missionary work—a condition which we might have expected from what has been already said, the condition, namely, of sin. The heathen world needs forgiveness and sanctification and this is not accomplished by the varnish of modern civilization, even though it be laid on by Christian hands. The charter tells us how, and how only, it is to be done—“by faith that is in ME”—“that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me”.

And this interpretation of the Apostle's great commission we know to be true from the writings of the great

Apostle himself. St. Paul sets before us very clearly, by the aid of the Holy Spirit, what the condition of the heathen world really is ; the immeasurable distance between being *χωρὶς Χριστοῦ* and *ἐν Χριστῷ*. The non-Christian world, according to the great Apostle, is living in "darkness," walking according to a standard of *time*, according to the course of this world, according to the evil principle of the Satanic kingdoms, "according to the prince of the power of the air".

Their intellectual powers, he tells us, are darkened by deep-seated ignorance, and dissipated and depraved by vanity ; their heart and feelings are deadened through ignorance of the true nature and object of love ; they do not really live, they are "dead in trespasses and sins".

It is hard, indeed, to hold fast to this teaching of the Apostle in presence of civilized heathenism, bound together as we are with it in our empire, interlaced by the many bands which make up the strong brotherhood of commerce, wonderful as are the sights in international exhibitions. And yet the Apostle to whom this charter of Missionary work was first given sums up the difference between the non-Christian and the Christian state with unmistakable clearness ; he gives a fourfold result of the unchristian life, the life *χωρὶς Χριστοῦ*.

1. They are alienated from the commonwealth of Israel—indeed they are alienated from the life of God, from the true principle of life, from the life of God in the soul.

2. They are strangers to the covenants of promise.

3. They have no hope.

4. He does not hesitate to say, they are without God in the world.

This is, indeed, a terrible picture. They are without Church, without promise, without hope, without God.

This seems hard to believe amidst so much that is so beautiful in the heathen world, both of handiwork and

thought. Their very idols are of silver and gold, and yet the history of religions bears out the Apostle's statement; they are, after all, human—the work of men's hands. Hardly one, if one, of the nations of the world has been able to grasp, and to establish the worship of the one true God without the aid of revelation. The invisible things of God might indeed be known by the things that are seen; but practically, the world by wisdom has not known God; *practically* the peoples of the world are but feeling after God if haply they might find Him. Practically “nature *suspects* a God, but cannot prove it”; and consequently the outcome of pagan philosophy in the East is pantheism or polytheism; and in the West man was left unable to raise himself above himself, with no sure conviction of the existence of a personal God, or of the continuance of his own personality; without any promise, without any sure and certain hope, when this life is over—in truth, without God in the world.

If it may be said that “monotheism is implied in the ordinary religious language of the heathen world,” it must be added that it is but “as a sort of quiet background of belief waiting to be called into actuality at the approach of light”.

It was to take this light, the light which was “to lighten the Gentiles and to be the glory of the people Israel,” that the great Apostle was commissioned and went. It seemed to him *worth while*. If *χωρὶς Χριστοῦ* implied the life of vanity and uncertainty, a life of alienation from God—the life *ἐν Χριστῷ* he knew most certainly implied a real belief in God; an access laid open to the presence of God; a conscious nearness to God; restoration back again to God. “O God, Thou art my God.” Unity, reunion between man and God, and man and his fellow-men, peace on earth, man indwelt by God.

This was part at least of what he conceived to be con-

tained in the words of the charter of his commission, "that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in ME".

This brings us to the answer to our question, "Is it worth while?" To the spiritual eye, to one who sees things at all as God sees them, there can be no doubt. It is not necessary to press the full force of the preposition *χωρὶς* in the phrase *χωρὶς Χριστοῦ* to its strictest meaning. It may be intended from the frequency of its use to be interpreted with the liberty that partiality in diction requires. We need not puzzle ourselves with the seeming contradiction between this phrase and the opening sentence of the Gospel of St. John, "All things were made by Him". He, therefore, in a sense must be in them and they must be in Him. We need not decide the final destiny of all whom God has been pleased to call into being, and with the great philosopher, theologian, and poet of the Middle Ages exclude from Paradise all who have not been baptized. We may leave all this to God's most perfect equity and love. But still the facts remain, and it is easy for the spiritual eye to see what the condition of the heathen world is in the sight of God; and the practical answer to our question, "Is it worth while?" is clear enough. It is worth the sacrifice of our substance and our lives, without affecting to grasp the whole mystery of God's dealings with the heathen world.

The facts which we do know are sufficient—the capacities of man for misery and happiness, for degradation and glory, as we know them in the light of revelation.

The nature of God as we know it in the faith of Jesus Christ.

The condition of the non-Christian world as we know it from the Word of God.

The means by which they may be translated into the kingdom of the Son of His love.

These facts which we Christians know are enough to make the answer plain. *It is worth while—nay, it is our bounden duty*, if we are Christians at all, to give anything and everything that God may ask, to make one Christian soul.

But then comes the question, How?

We have been lately told the answer to this question also.

From the sixteenth century “the Propagation of the faith has passed into the hands of Societies”:¹ but then we have been told by the same high authority—and I think the telling contains a warning—“our Missionary Societies are not in any sense the Church”.

So far, then, our position is clear. *It is worth while* to spread the Gospel, and the mode by which it is to be spread is now by Societies.

But on this arises a matter apparently simple, but really of vital importance: it is the nature of Societies, like all other ordinances of man, to perish; there is but one Divinely appointed Religious Society which will never fail, and that is the Church. What security then have we, men naturally ask, that these Societies will continue? And I believe the answer will be found in some such words as these: So long as Societies are imbued with the spirit of the great charter with which the great Head of the Church commissioned the Apostle of the Gentiles, so long as the Society is in true harmony with the spirit of the Church and vitalized by her living power. The question historically requires great care, because it is the glory of our Societies that they undertook this glorious work in days when the lamp of the Church's life was burning low. Historically our Missionary Societies were working before the full organization of the Church was ready. Now—thanks be to God—that Divinely appointed organization is

¹ Archbishop Benson's “Sevenfold Gifts,” p. 213.

ready, and men are watching with some anxiety to see how far the Societies adjust themselves to the full operation of the completed organization of the Church—how far, that is, they can be regarded as real organs of a living body, *aiding* and not *hindering* the action of the head and heart. It is a momentous question, for the body is none other than the Body of Christ, and if Societies are to be accepted as His organs they must be instinct with His Spirit, even the spirit of self-sacrificing Love—that Love which knows no bounds but death. The terms of the great charter appoint the Gospel Messengers to be *Witnesses, Martyrs*; and in will, if not in act, the commission given through our Societies should be the same. We may be thankful that the Society for which I ask your aid to-day has this past year received a proof of renewed confidence by gifts to the general fund exceeding the gifts of any previous year since its foundation—exceeding the gifts to the general fund last year by £11,000, and the gifts of 1874—the highest previous amount—by £9,000. This, considering the depressed financial condition of the country, is a matter for sincere thankfulness, being an evidence, I trust, of the piety of our people and of their confidence in our Society.

But still these sums are not enough; they are not enough to give Christianity a fair chance. From every side of the Mission field, more or less, the cry comes for more money and more men. The Lord of the harvest looks down on the fields and sees the harvest ready and great, but not enough labourers willing to offer themselves to gather in the grain.

In Africa, in Zululand, the position of the English is critical, but not, I believe, hopeless, if we can send *at once support*. We have as a nation lost the influence which was at first given us, but we still, I believe, hold an increasingly influential position among the disunited bands of that un-

settled country. The best gift which England can give is the gift of Christianity, together with all the blessings of civilization which accompany it.

In India the true apostolic and evangelistic Bishop of Lahore wants more money to enable him to finish his cathedral, that it may in any sense represent England's value of the English Church.

In Burmah God is still showing His long-suffering good-will to our Empire, and offering us fresh opportunities for spreading the Gospel, the mighty issues of which no one can foretell ; but it is obvious that Burmah gives us a new opportunity and a new responsibility for what seems to be the last great prize reserved for the Christian cross to win, the mysterious millions of China. Thank God, during this century, and largely by the aid of the Society for which I ask your support, great things have been done : but the sums of money given are not large enough in proportion to the power of the Empire with which God has entrusted England ; and still less are they enough in proportion to the inestimable value of the Gospel which we are commanded to spread.

Consider then a moment here, in the quietness of the house of God, how the heathen world still looks in God's sight. It is still in darkness, still under the power of Satan, still separated from Him by sin ; and this darkness, this spiritual tyranny, this wall of sin, is not removed by war, and conquest, and commerce, and civilization without religion. Whatever external changes these great influences may produce, still, in the sight of God, the heathen world is but as children playing in the forest by night, playing amidst scorpions and serpents whose sting is deadly, playing on the edge of pits and precipices whence a further fall might be finally fatal.

God the Father sees them, He does not forget that He

made them, that they are His children. God the Son from His throne in heaven sees them, and knows that for them He died as well as for us. God the Holy Ghost sees them, and He knows the exact degree in which each has responded to the whisperings of conscience which He has never failed to give. But as God looks down from heaven in the power of His love, He knows that the darkness and evil tyranny, and the separation caused by sin can only be removed by one power, and that is the knowledge of the truth as it is in Jesus.

God knows the capacities of His children. He knows their means, and these means are placed in our hands to withhold or to give.

Once more let us repeat our simple question, "Is it worth while?" Let us bring it home to ourselves. Let us paint the picture as simply as we can. Let it be of two soldiers, two comrades in arms, whose hearts a common faith and common dangers have made one. Let it be in the evening when the battle is over and one is sitting in his tent; but alone, the other is not there. Let it be your duty to tell the news; I will not say that "his friend is dead"—I need not say that "he is mortally wounded"—but only that "he is missing"—that you do not know whether he will come back, and if so, *how*? and then reflect what the result would be! Would there be any questioning "Is it worth while for me to go?" "May he not perchance return unharmed?" Nay, you know it could not be so; you know what a fire of love would inflame the whole being of the friend; how food, and rest, and life would in one instant be forgotten, and one only thought would be endured: "My life for his life; what is there that I can *do*, if there be but a chance of rescue?" Change the circumstances but a little; what if the friend to whom you brought the tidings was bound by a sense of duty not

to leave his post, and in the agony of his love asked *you* to go instead—would you, *could* you, coldly answer, “Is it worth while? We only know that he is missing!”

When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

VI.¹

THE FATHER'S BUSINESS.

“Wist ye not that I must be about My Father’s business?”

—ST. LUKE II. 49.

THESE are the first recorded words of the Saviour, and they are His own explanation of the surprise and pain which He had caused where we should have least expected it—to His parents. “Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing, and He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father’s business?”

As they are His first recorded words, so we might expect that they would have a reference to the beginnings of all lives. Humanity is progressive under the perfecting hand of the Creator; there is growth and progress, but progress implies movement, and for the finite implies separation, leaving, parting—we go forward and we leave what is behind. This is a condition of the progress of society. Every new invention is a surprise and a disappointment—a surprise and joy to the inventor, and a disappointment and loss to those whose previous discoveries have been eclipsed. When we push the limit line of science forward, we enable others to go further than we have gone. It is the fate of successful statesmen to see

¹ Preached at the First Festival of the Theological College, Lincoln, on Tuesday, 27 November, 1888.

their own most cherished measures, towards which they have striven as to a place of rest, regarded by their younger companions in the State as but halting-places for a new departure. In all these natural spheres of life a certain degree of surprise and disappointment is implied, and so the text finds a constant application : " Wist ye not that I must be about My Father's business ? "

And if we bring these words into the higher sphere of morals and religion, then they come home to us with a sharper meaning. They apply to almost every family just when it seems to have regained the happiness which, after the Fall in Paradise, was lost. Just when the family circle seems complete, and parents begin to enjoy the presence of their children, then the voice of duty calls first one, and then another, and, in spite of all the natural ties of filial and brotherly love, the family circle must be broken and the home left, and the words of the text are heard even in the Christian family, not without some sense of pain and disappointment. " Wist ye not that I, too, must be about My Father's business ? "

But the words have yet a sharper meaning when we consider them in relation to religion. In the present confusion of Christianity, in different ways and degrees, children often find themselves unable to continue satisfied with the teaching of their parents. *For a time*, no doubt, obedience is the best rule for the young, but, as years increase, and the moral and intellectual faculties increase, and the gift of faith increases too, the child, though baptized, and thus incorporated into the Body of Christ's Church, sees with increasing clearness the risk of living on outside the fullest sphere of God's covenanted grace ; and the words of the text are heard with a terrible reality of surprise and disappointment in families of our pious Nonconformist brethren, when the Holy Spirit opens the hearts of the children to hear the voice of the Father

calling them back into the fullest Communion of the Church, and the child takes up and repeats the words of the text, "Wist ye not that I must be about My Father's business?" Such a moment is, indeed, too often not only one of surprise and disappointment, but of perplexity and the deepest distress.

And once more these words have come home to many of you, my brethren, who, in these last days, have been called by God to be of the chief members of His mystical Body the Church. I say "chief members," because if the increase of spiritual life amongst us has enabled us to regard the Church not simply as absorbed in, and represented by, the clergy, but rather as one mystical Body united to, and animated by, Christ the one living Head, yet none the less does the ministry stand forth as the Divinely appointed organ of that body, and the ministers of the Church are seen still to be members having their special work to do, as men commissioned with authority and powers which are not pledged to any other.

These special powers entrusted to the Christian ministry have caused us to see the need of a special training and manner of life. Our Ordination is in a very real sense a separation. By many of us this truth has had to be maintained, not without disappointment and pain to those whom we most love, and at whose feet we would most gladly sit for guidance: but the voice of our Ordination call has been too clear to be disregarded, and we too have found sanction and support in the words of the text: "Wist ye not that I must be about My Father's business?"

It has been a bitter trial to many loving sons and daughters to feel constrained to go forward in the presence of their elders. Parents as well as children would do well to ask God to teach them the real meaning of the Fifth Commandment, so that there may be no want of harmony between the earthly and the heavenly Father's voice; and

yet children, I believe, may find comfort in the thought that hereafter they will see that they have been raised above their parents' desires by the very power of their parents' prayers, for God is wont to answer us, in His mercy, above what we ask or think.

So far, my brethren, the words of the text may have represented more or less the experience of our own lives, but there comes a time in the lives of most of us (perhaps some of you have not yet reached it, and my words may help you when you do), when the words return, as it were, to their more original meaning and the Saviour seems to claim them again as His own and to apply them to His dealings with us. We used them perhaps at first when we entered the ministry to justify to our parents that life of peculiar separatedness which the ministry we had chosen demands : but after a while we find the position changes, and we begin to see the reality of our ministerial call more clearly. We had indeed to accept the call, but the call itself dated back long before we had accepted it, far away in the eternal purposes of God. We begin to find that it was He who separated us even "from our mother's womb"—the words became unmistakable : "*You* have not chosen Me, but *I* have chosen you and ordained you". We begin to understand that the work of the ministry is the Saviour's work carrying out His Father's love. The Saviour takes His own words back again on His own lips and repeats them to us : "Do you think that I can leave you as you are? The work that I chose you to do is My Father's work ; wist ye not that I must be about My Father's business?" It is then that the words addressed to St. Peter become clear : "Verily, verily, I say unto Thee ; when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not".

Then we begin to realize how much of self after all there has been in our ministry, even when we thought we were making self-sacrifices. Then we begin to see that the service required in His ministry needs not only great activity but a terrible purity of motive. We may indeed remember how mercifully He has led us on by secondary motives, but we have to learn that if He is to do His Father's work and finish it, these permitted motives must be purified ; our minds and wills must be brought more closely into union with God's Will. Often what we have to learn is that our wills, and it may be our hearts too, have to be broken if we are to work effectively in the ministry of the Crucified. Our work, we begin to see, is not to be done so much for pleasure as from a sense of duty—our feelings have less influence over us, our principles more.

"He must be about His Father's business," and His Father's Will is that all men should be saved. He came to offer Himself a ransom for all, and He has given to us the ministry of Reconciliation. The Cross was the instrument of union. We, too, must learn something of the power of suffering, and learn in suffering not to fear but to hope. The lesson is no new one—men and women with broken hearts have lived on and worked wonders with Christ.

If we look back we can learn that this has been so of old. The Canon of Scripture, both of the Old and the New Testament, was purified through the fire of persecution. The Creeds were the outcome of fears and perplexity, of controversy and contradiction ; men's hearts failing them for fear, and yet through it all God was carrying on His own business, working out His own loving will to teach man the truth, and to reconcile man back again to Himself. The lives of His first Apostles He perfected in this manner. The sufferings of the "Chosen Vessel," the great Apostle

of the Gentiles, were marvellous—the perils of his own life, the anxiety for his friends, the disappointment in those who forsook him and fell away, the gathering hostility against him, besides the continual care of all the Churches. This was all part of the Saviour's intended discipline for his soul when He said to Ananias, "Go thy way, I will show him how great things he must suffer for My Name's sake".

Other men have laboured and we have entered into their labours, but the Father's business is not yet complete. The Saviour must work still in His Father's house, even in the house of God which is the Church of the living God, until the number of the living stones is prepared for the inhabitation of God : and we must be prepared to take our share in the labour that remains. It is for this object that we are gathered here to-day. It is the object of our College to prepare men for the Divine ministry of Christ's Church, to continue that Divine organization of the Christian ministry which the Preface to our Ordinal asserts to have been in the Church "from the Apostles' time".

The object of Theological Colleges is to secure ministerial efficiency. This is an age of technical education. The sciences in their progress have of necessity divided. The several organs of the body, the eye, the ear, the foot, are seen to involve forces of such complexity, and such Divinely arranged intricacies of organization as to require the attention of separate departments of the great medical profession, and separate hospitals have been formed for their study and their treatment. And as with medicine and the law, so it is with the queen of sciences—Theology. She is being better understood at least in her needs ; those who believe in her existence have begun to treat her with more reasonable respect. To be a theologian indeed requires many gifts and special opportunities such as possibly can rarely be found except in our Universities or in our

cathedral cities, but this is not necessary for the parish priest ; his business is the cure of souls. He will indeed require the knowledge of all theology to a certain degree—dogmatic theology, moral theology, and the scientific adaptation of them both to the needs of individual souls, which we call ascetic theology. These in some degree are needed by all, and may, I think, be sufficiently taught in a Theological College, provided those who enter have received a sufficient previous education, and possess the aptitude required, and are willing to continue their studies during the whole course of their after ministry.

In the day of technical or departmental education the demand made upon the clergy is, not unreasonably, “ ministerial efficiency”. They should be fitted for their own work in order that they may be “ workmen who need not to be ashamed”. This implies, no doubt, many things, but the centre of it all, without which the rest is practically useless, is “ personal holiness”. If we are to undertake a spiritual charge, the cure of souls, we must be spiritual men, men of sincere, unaffected, inward piety, *men of prayer*, by which I mean (not merely men who are persistent in the recitation of Offices, right as that is, but) men who have realized what Hooker calls the twofold use of prayer—“ as a means conditional, to procure those things which God hath promised to grant *when we ask*,” and “ as a means permitted by which we may express our lawful desires, though we know not what the event may be ”—men, that is, who know the privileges of having access to the Father in the power of the Spirit through the mediation of the Son.

We need clergymen of this kind before the people will have sufficient confidence in us to let us guide them in their own devotions. We must know what prayer and worship mean ourselves before we can hope to direct and lead the worship of the people. We must do it *with*

them "in spirit and in truth," and not merely tell them what they ought to do. We must say to them, and mean it when we say it, "O come, let us worship, and fall down and kneel before the Lord our Maker". We must make more use of prayer on their behalf; we must, like Moses, Daniel, and Ezra, lay their causes to heart, and pour out our own souls to God for them.

We need men who are "*strong* in the Lord and in the power of His might," men who have thought out, as far as they can, their own relation to God, and who have realized the strength of the complex proof on which it depends, men who have walked in the threefold light of their own faculties, of revelation, and of the Church, and have seen how the three agree and lead back to *one*.

We need men who have disciplined their reason by endeavouring to discern and speak the exact truth, without fear of the reproof of man, and without the desire of his praise.

We need men who have endeavoured to keep a conscience void of offence, not only in the sight of men, but of God; men who can, like Bishop Andrewes, pray God to "crucify the occasions of their sins"; men who have striven to cleanse themselves from all filthiness not only of the flesh, but of the Spirit; men who exercise "themselves unto godliness, perfecting holiness in the fear of the Lord".

It is to such men that people will come for help in their spiritual needs, to open their grief, and, if need be, ask for the balm which the priest alone is commissioned to give. Anybody, of course, can prove that Confession and Absolution are the doctrine of the Prayer Book of the Church of England (to be offered freely by every priest), but it will be there as a useless dead letter unless it is taught by a *holy* priesthood.

We need men the eyes of whose hearts have been

opened by the power of the Holy Ghost, so that they can "say that Jesus is the Lord," the Lord of the dead as of the living, who can see Him crowned with many crowns, the King of all Creation, Lord in heaven and Lord on earth, who can see Him in His power at the right hand of God, "far above all principality and power and might, and every name that is named not only in this world, but also in that which is to come," men who, by the power of the Holy Spirit can see this same Jesus, with all power given unto Him in heaven and on earth, to be the Head of the Church, which is His Body.

We need men who, by the power of the Holy Spirit, have comprehended something of the breadth, length, depth, and height of the love of Christ which passeth knowledge; men who are rooted and grounded in and constrained by this love; men who will be patient with sinners and those who are ignorant, and careless, and "out of the way"; men who will wait and watch for single souls, as the Saviour did for the woman of Samaria at the well, though she was a woman of a false theology and a broken character; men who will love and not grow cold, but who, having loved, like Jesus, will "love to the end"; men who know the Church to be a true Society, and as such to possess all those natural assistances which the wisest of the heathen of old sought to secure for the individual by his relation to the State; men who see the Church to be Divine in her origin, in her organization, and in her powers—a Divine Society of which Christ is the living animating Head—men who see that the Ordinances of the Church are not barriers between the soul and its God, but the appointed means by which the soul shall return to God by the mediation of the one Mediator, Christ—both God and Man—men who desire to draw all men within the fold of the visible Church of Christ because she is the covenanted sphere in which the powers of Reconciliation are

pledged to operate, men who desire all men to come within the Church, because there they will find their true relation to God, and to their fellow-men. In her they are reconciled back to God and reunited to man in the Communion of Saints, and in her receive new powers that this twofold communion may endure for ever and ever.

This is the work, brethren, which we have entered upon ; this is the work which the Saviour has called us to do ; we must not be surprised if He sees we still need further preparation for His service. You, my brethren, who have come back here to-day will be looking back to the first feelings with which you began His service. Perhaps you have found it harder than you thought ; perhaps you are surprised at the indifference and the ignorance which still prevails with regard to the Church amongst your people ; perhaps as priests when visiting the sick you have felt unable to use the Office which the Church has provided for her children ; perhaps you are disappointed with your brethren of the clergy around you ; perhaps you are surprised and disappointed with yourselves. Brethren, do not be disheartened ; these and such as these are the trials by which the priests of the Church of England are being tried ; they often are not understood, not wanted, not cared for, isolated, lonely, unnoticed, unknown by the world ; and all this has to be borne too often now in poverty which cannot be expressed, and it may be in actual sickness, or under the intimidation of declining health. So are many priests left now, but it shall not be for nothing. It is all under the Saviour's eye. He is watching, He is working, it is His Father's business that He is about, making the English priesthood *holy* ; not simply intelligent, not simply moral, but *holy*. The Saviour is watching, and the people are watching too. Whatever they may be themselves they expect that if the Church is Holy the Ministry will be Holy too—a city set on an hill cannot be hid.

Men do not light a candle and put it under a bushel but on a candlestick, and it giveth light to all that are in the house. Ye are the light of the world. It is the Saviour's way of carrying out His Father's business to fill you with His Holy Spirit, and place you among the people that they may see your good works, and glorify His Father which is in heaven. Let Him trim the lamp as He may think best. Trust yourselves to Him. He is not only interested in your own salvation, but in the ministry to which He has called you. His methods may surprise you and disappoint you, but trust Him. He is about His Father's business ; he is making you a holy priesthood that you may bring the people of England back again into His one Holy, Catholic, Apostolic Church.

I have confined myself, brethren, on this your first gathering, to this one requisite for the ministry—holiness. Whatever else may be required of learning, and wisdom, and toil, *this* is essential, for “without holiness no man can see the Lord,” and, indeed, it is the promotion of this practical holiness which the great Apostle considers to be the end of the knowledge, which, as an Apostle, he claimed, for he speaks ¹ of the full knowledge of the truth which leads to practical piety—a life of holiness.

¹ Titus 1. i. : ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσεβείαν.

VII.¹

THE GENTLENESS OF GOD.

"Thy gentleness hath made me great."—PSALM XVIII. 36
(Bible Version).

SUCH was the reflection of the author of this Psalm as he looked back over the course of his life. It was not his own natural gifts, not his great valour, not his own cleverness, much less his own goodness, but simply the gentleness of God, by which he would account for his having reached that position in life which had raised him above so many of his fellow-men, and which had been truly great because by it he had been a help and blessing to many. "*Thy gentleness hath made me great.*" He could only think of himself as of one who had been "put up with," as we say. It is the language of a guileless heart and true humility.

I have ventured to choose these words for my text this morning, because I feel that in many ways they represent the mind and character of him of whom for a few moments, I desire, by God's help, to speak to you. There is no need for any words of excitement to stir your feelings; your memories and your love will do far more than my words.

The first characteristic, perhaps, of my dear brother which would strike any one was his *great strength and*

¹ Preached in Leigh Church on the First Sunday after Easter, 1893, in Grateful Memory of the late much-beloved Rector, Canon Walker King, M.A.

courage. In younger days this was the silent admiration of many, though physical strength was not scientifically trained and recorded as it is now. In later years it showed itself in that strong spirit of fearless independence which made him indifferent to much of public opinion, which he neither feared nor courted. Singularly free from mere worldly ambition, he had no desire for popularity, but was content to remain doing his duty in the position to which God had called him. He was happy if all went well at Leigh.

And with this strength and courage was that rarer gift which is only, I think, to be seen in perfection where courage and strength exist in a high degree—the gift of *gentleness*. Nowhere did his strength and courage show itself more truly than in the sick-room and by the bedside of the suffering and dying. When all was confusion and fear, he would be calm, quiet, strong, inspiring confidence in others by his own strength. Many of you must have seen this, as I have myself. It was that “gentleness which, when it weds with manhood, makes the man”. This was one of his great characteristics and real sources of power. In these days of self-advertisement and pushing, his spirit of gentleness and retirement possesses a rare value: always ready to listen to what other persons had to say; never over-bearing or pushing to obtain his own way, he would rather give way and let others do as they pleased, provided only it was not wrong. This spirit of retirement, of unobtrusive gentleness, especially in those who are placed in positions of authority, is worthy of great attention as being most precious in the sight of God, Who “giveth grace to the humble,” and most valuable as a means of raising the finer moral and spiritual qualities in those with whom it has to do. “Thy gentleness,” the Psalmist said, “hath made me great:” and it was this gentleness and freedom from all that was sharp and hard which enabled many of

you to come so close to him and to enjoy, and profit by, his real friendship.

And this leads me to mention a third characteristic which you will not have forgotten. I have mentioned his strength and gentleness, and the third I will mention is *affection*. Call it what you please—affection, kindness, love—the little children will know what I mean, and so will any of you who have been in trouble. Always ready to help, and not only to help (as some might be tempted to help) for the sake of gaining power, but from a real kindliness of heart that gave one help in a wise and prudent way, but with a tenderness of sympathy which almost concealed the gift lest the finer feeling of the heart should be wounded by receiving.

I will mention no more, but will apply this practically to yourselves. How was it that there was such a singular bond of good-feeling between yourselves and him ; such a rare degree of admiration and confidence and restful love ? It was, I believe, because he suited you. But what does that mean ? It means (does it not ?) that there are elements in the Leigh character which specially corresponded to his. And so I venture to think it was. The Leigh men, with their lives of frequent danger upon the water, had an especial attraction for him, and the courage which your daily life required fitted you to see the kindred virtue which was in him. And, with this courage, the constant presence of powers of wind and wave, which were beyond your own control, gave you, if I mistake not, a gentleness which enabled you in the midst of your often rough and hard work to appreciate that tenderness which you found in him. Nor need I stop here. Your good-heartedness, friendliness, kindness, affection, love (call it what you please), was of far greater value to him than the emptiness of the world's applause. He did not care for the world's praise when he knew he had your hearts. He valued a

true heart, and he found it in you, and you found the same in him. You suited one another as men of strength and gentleness and love.

But we must remember that the text says, "Thy gentleness hath made me great". In the Prayer Book version the words run, "Thy loving correction hath made me great". This suggests the possibility of improvement, the need of discipline, and a high standard to be reached. The effect of the gentleness or loving correction of God was to raise the natural character of the Psalmist to a higher level than he could otherwise have reached. It should be the same in the application which I have ventured to give to these words this morning. You know that together with the natural characteristics of which I have spoken, and which made you at one, there were always present the higher supernatural gifts of the Word and Sacraments, by which he desired to raise you above himself. This is, I think, what he would desire—to raise the natural gifts of the people of Leigh to their highest perfection. This then is the lesson which I desire to leave with you this morning. Think, then, again of those marks in his character which you valued so highly, and see how by God's grace the corresponding features in your own character may be raised to the standard of perfection, which God would have you reach so that you may be truly great in His sight.

1. Your strength and courage. "Be strong in the Lord and in the power of His might." As good soldiers of Christ fight manfully under His banner against sin, the world, and the devil. Fight the battle in yourselves. Give the devil no quarter, in deed, or word, or thought. "Put on the whole armour of God," that you may be able to stand. And, as you resolve to resist the world, the flesh, and the Devil, so resolve to resist all errors of doctrine, and to contend for the faith. Be ready, when called upon, to "fight the good fight of faith," and "contend

earnestly for the faith once delivered to the saints," so that you shall do what you can to realize the standard of perfection which the Prayer Book lays down as the standard which every priest should aim at. "See that you never cease your labour, your care, your diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be, committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness of life." This is the standard of the Prayer Book of the Church of England.

2. But, with the resolve to stand firm and true in the defence of God's truth, remember the lesson of gentleness implies patience and long-suffering, and waiting for God's good time and for one another. The progress (thank God) of the Church of England has been wonderful in the last fifty years. There is indeed much yet to be done, many prejudices to be put aside, much ignorance to be enlightened, much indifference to be awakened. We need to remember the words of the text, "Thy gentleness hath made me great". God has waited patiently for us and brought us up to where we are. Let us try to do to others as God has done to us, and by gentleness to lead them on and make them great. While there is life, there is hope: the penitent thief was accepted at the eleventh hour. The grace of God is as strong to-day as then. Even the end of a wasted life God will not reject if it be offered with a contrite heart, with true faith in the power of the Saviour's Blood. In this morning's lesson we heard the terrible history of the rebellion of Korah and his company; how he rebelled against God and the chief ministers of His Church; how God "created a new thing," and the earth opened her mouth and swallowed them up. And yet in after years, in God's good time, when patience had had her

perfect work, it is from the sons of this very Korah that we have some of the most devout and fervent Psalms,¹ which were sung in the Temple Service ; e.g. Psalm 84, "O how amiable are Thy dwellings, Thou Lord of Hosts. My soul hath a desire and longing to enter into the Courts of the Lord : my heart and my flesh rejoice in the living God." "I had rather be a door-keeper in the House of my God than to dwell in the tents of ungodliness." "O Lord God of Hosts, blessed is the man that putteth his trust in Thee." It may encourage us to be patient with those who oppose us, if we remember that these are the words of the descendants of that Korah who rebelled against God and His Church.

Let all impatience, then, all harsh judgments of others, all self-seeking, be put aside, and all love of power and the desire to be first. Rather let us strive to take the lower place, "in honour preferring one another". Then, when all is over, and we are set down at the Supper of the Lamb, and the Bridegroom comes in to see the guests, and the great reversal of human judgments shall take place, and the first shall be last and the last first, may we hope to hear His voice saying to us, "Friend, come up higher". Meanwhile, "let patience have her perfect work," and let gentleness be the characteristic of your strength.

3. But there is yet a third gift which I would desire that you should seek to perfect and make great, and that is the kindness of heart, the gift of Love. This is the mark which the Saviour Himself chose by which His disciples should be known. "By this shall all men know that ye are My disciples, if ye have love one to another." Friendliness, sincerity in friendship, true-heartedness, a tenderness of feeling for one another in your joys and sorrows ; to weep with those that weep and rejoice with those that rejoice. Let this be your aim. Be ready to

¹ Psalms 87 and 88 are also ascribed to the sons of Korah.

forgive if anyone should do you wrong, even as God for Christ's sake hath forgiven you. Put away all unkind words and uncharitable judgments one of another. The tongue, if we do not take care, cuts like a sharp razor. "The tongue," St. James tells us, "is a fire that is set on fire of hell:" and the careless word may kindle a flame that we may never be able to put out. St. Paul bids us "do good unto all men, especially unto them who are of the household of faith". Christianity should be a true Friendly Society, in which, if one member suffers, all the members, as far as they can, should suffer with it. We ought, as far as we can, to try to "bear one another's burdens".

But St. Peter seems even to add something beyond this when he says, "to brotherly love add charity," i.e. besides the special love which should exist in the Brotherhood of Christianity we should strive to add a love for all men. To brotherly love add love. This would make you anxious to do something beyond your own parish, even beyond your own nation—I mean, to do something for spreading the Gospel among the heathen. Christ died for all, and a true Christian love wants to see all men come back to God through Christ, and in Christ to be reunited to one another. God is the Father of all, and nothing less than the Brotherhood of Man can satisfy the heart of man. To be one in Christ, this should be our aim: then shall we understand what it is to belong to the Church of Christ, which is His Body. "Ye are the Body of Christ and members in particular."

The life of this Body flows from Christ, the living Head, Who was dead but is alive again, and liveth for evermore. In this Body death hath no power of separation. The Church on earth and the Church in Paradise are one. Our belief is in one Holy, Catholic, Apostolic Church. "I am persuaded," saith the Apostle, "that neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." It is to the enjoyment of endless, sinless love with God and with one another to which we may look forward who have striven to live together in this world according to His Will. Unto which endless happiness may God of His mercy bring us with all those who are not separated from us by death, though they have gone before.

VIII.¹

IDEALS OF SCHOOL LIFE.

"These ought ye to have done, and not to leave the other undone."—ST. MATT. XXIII. 23.

WE have been told recently by one of the most brilliant writers on scientific thought that authority and custom have an important place in the foundations of our belief. "At every moment of our lives, as individuals, as members of a family, of a party, of a nation, of a Church, of a universal brotherhood, the silent, continuous, unnoticed influence of authority moulds our feelings, our aspirations, and even our beliefs. It is from Authority that Reason itself draws its most important premises."² "Mere early training, paternal authority, or public opinion, were causes of belief before they were reasons; they continued to act as non-rational causes after they became reasons."³ This is indeed nothing new, but it is a relief and an encouragement to hear the new leaders of scientific thought confirming our old beliefs.

It is a relief to find the error of extremes, which were at one time current, removed, and to be assured that we are not merely the irresistible, unreasoning results of our circumstances on the one hand, nor left wholly dependent

¹ Preached at St. Edward's School, Oxford, on the Commemoration Day, 12 June, 1895.

² Balfour, "Foundations of Belief," p. 228.

³ *Ibid.*, p. 223.

upon our own reasoning to make out for ourselves, without any external assistance, the axioms and premises of all scientific knowledge. This truth was made known to us long ago in the balanced sentences of Lord Bacon, "*oportet discentem credere : oportet edoctum judicare*"—He who would learn must trust : it is the duty of the instructed to judge ; to judge, that is, for himself, and approve to himself the truth which he has received. The truth indeed implies both the elements of surrender and acceptance which are involved in all faith. The truth lies for us on the surface of the familiar Gospel story : "Now we believe, not because of thy saying ; for we have heard Him ourselves, and know".

"Mere early training, paternal authority, or public opinion, were causes of belief before they were reasons."

Do not these words represent a large part of what we mean by the advantages of our Public Schools ? "Early training," "authority," "public opinion". If we were to try to sum up our ideas of the many blessings which we associate with our Public Schools, and to express them in single words, would they not at least include the following : "Honour, Duty, Authority, Liberty, Manliness, Simplicity, Truthfulness" ? "It is a shame to tell Arnold a lie ; he believes one," is a representative saying. And to these we must add a bond of brotherhood, a love for the old school, such as was seen at the five-hundredth anniversary of Winchester two years ago.

The state of our Public Schools in the last century, and in the beginning of this, has been well depicted for us in the following words : "Good, elegant, and accurate scholarship was certainly encouraged, and grammar was well hammered into boys' heads. A still larger class of boys caught an air and style from the atmosphere of the place, and learnt gentlemanly manners. And, perhaps, in these traits we have the principal results which the

public-school system as such aimed at. Many moral and religious boys, doubtless, came every year out of them ; but morality and religion were hardly the aims of the system ; and the notions of the latitudinarian and political economist respecting the relation of Church and State had almost found a counterpart in the relation of the master to the boys in our Public Schools. The instinctive feeling, though it would not have been formally confessed, was, that good scholarship, and not good morals, was the legitimate aim of the schoolmaster as such ; that, much as the latter might have rejoiced, as a man, in seeing a good moral and religious tone grow up in his boys, still he had little to do, as a master, with the boys' consciences : that the particular uses of a school were to teach him Greek and Latin, and not religion ; and if the former only were learnt that was the boy's and not the master's look-out. 'What has the State to do with teaching Religion ?' the political economist triumphantly asks. And 'what has Scholarship to do with Religion ?' was a question which many a good kind of man asked, who had the sincerest respect separately for both.

"The old-fashioned Schoolmaster of the eighteenth century was a useful State instrument for keeping up a gentlemanly and aristocratical standard of Education. Methodical, strict, and upon a theory, as much as his own inclination, pompous, he regarded his office and dignity rather in its official light, as the headship of a department, than as involving a living contact with heads and hearts. A stiff barrier of form kept him at a distance from the real minds he had under him, and the abstract school intervened between himself and his scholars. He was a respectable functionary in the service of Education, but was rather her bedel than her champion ; and the dignity of the mace quelled the row and silenced the murmurer,

without much aid of the deeper and more refined reverential feelings." ¹

If this is a fair representation of the old public-school system as it was in the last century and in the beginning of this, we gladly admit that great advances have been made in the last sixty years. Arnold went to Rugby with the determination of making the school religious. The late Bishop of Salisbury and the present Bishop of Southwell worked with the same aim, and in their teaching followed more closely the lines of the Church ; other great men have done the same. Still when we think of our great Public Schools there seems to be a hiatus somewhere ; they please our mental palate rather than our soul, and a deep sympathy and a moral yearning at the bottom of our nature is left more or less untouched by them. ²

That this was the case ultimately with the teaching of the great Headmaster of Rugby, in spite of all his marvellous centrifugal moral influence, no real English Churchman could deny. The Priesthood, Sacraments, Apostolical Succession, Tradition, and the Church, were to him parts of the heresy of the Oxford Judaisers to whom he was fundamentally opposed. But short of this, as parents who were members of the Church of England realized for themselves more clearly the value of the blessings which in the Church of England were preserved for them, they desired above all things that their children should receive the same in those earlier years of their life when "early training, (paternal) authority, and public opinion" are practically such strong causes of our belief. Many desired this who could not but look back over their own lives with some feelings of regret that their earliest association with religion had been so cold and wanting in

¹ J. B. Mozley, "Essays," Vol. II (1878), pp. 7, 8, 9.

² Suggested by Professor Mozley on Miss Bremer's novels, "Essays," Vol. II, p. 25.

that love for the Church, which as our Spiritual Mother she has a right to claim. Such persons felt the painful self-consciousness, and other greater disadvantages with which a person is encumbered who only comes to realize the meaning and the value of the Church's Life in middle age.

And surely all this was not without reason. It was not only the anti-sacerdotal and anti-sacramental conclusions, which to many minds seemed to follow from the Rugby teaching, that created dissatisfaction, but the quickened Church instinct began to feel a want even in that which was regarded as the very type and model of our public-school system ; I mean even in the great Wykehamist motto, "Maners makyth man," and in the enthusiasm for "Domus". That the old familiar motto means far more than the mere outward polish of the world, that it is something which lies in the heart and nature, not merely of the noble born and wealthy, but of nature's true sons—however humble their immediate origin might be—that it is the manners, the *mores*, the character, which makes the man : all this might be seen ; but were not the "manners," the *mores*, too often allowed to remain on the level of the old pre-Christian virtues—prudence — justice — courage — temperance? Self-knowledge, self-mastery, self-culture, all this, and far more, might be included in the motto, without reaching that higher level of morality which distinguishes Christian from heathen Ethics.

Heathen morality, or Deistic morality, such as may be found in a Christian country, will not really satisfy an awakened Christian conscience.

The same line of thought is applicable even to the mystic sound of "Domum". One who has perhaps more right than any living man to speak on the life and teaching of our great schools, the present Bishop of Southwell,

admitted that there might be an imperfect tendency even in the bonds of brotherhood which made their school their "House," their "Home,"—that other schools at least had thought of Wykehamists as very ready, if possible, to carry that virtue to the excess of a vice, as being always ready to stand Wykehamist to Wykehamist, as brothers of one great family.¹

We need not call this a "vice," but it does not represent the most perfect form of virtue. The human heart, the heart of a Christian boy, is capable of something more even than this; he is capable of loving a more extended brotherhood. He not only will understand the words "*stet fortuna Domus*," with a religious reverence, knowing that "except the Lord build the house, their labour is but lost that build it"; but he is capable of thinking of, and of loving, another "House," even the House of God, that is "the Church of the living God, the pillar and ground of the truth".

This may perhaps appear to some to be visionary, and too fanciful for the education of boys, but might not the same be said of the warning given to fathers by St. Paul: "Fathers, provoke not your children to anger, lest they be discouraged". Not much fear, some will say, of discouraging the average English boy; but may there not have been something higher in the Apostle's mind than we usually connect with the lives of boys?—something such as that which found expression in the relation between the Apostle and St. Timothy, of which we get a glimpse in the mention of his mother, his Bible, his tears—a boy who was ultimately a Saint not unworthy to be the beloved companion of St. Paul? May we not "discourage" the young lives of those who have the vocation to the highest form of Christian self-sacrifice, whether in the service of the Church or State, unless we put before them

¹ "Guardian Report," 2 August, 1893.

the standard which Christ Himself has given us, and provide them with all those supernatural means of assistance which the Church in her threefold ministry of Word, Sacraments, and Discipline, is commanded to give? In the present day, in all walks of life, we need a greater manifestation of what the Christian life can be. We want the old Scriptural word "Saints" to be a reality again in the nineteenth century; we want it here in England, not as a matter of antiquarian interest, or as a foreign exotic, but as something that has the power and beauty of natural life and growth, thoroughly loyal to the English Church and nation. It has been, I believe, with some such thoughts as these that during the last fifty years attempts have been made in several quarters to found such schools as this whose Festival we are gathered here to keep to-day—not with any forgetfulness of the heroic and saintly lives which have come forth too from our great Public Schools in our own time, Bishop Selwyn, Bishop Patteson, Dr. Pusey, Lord Selborne, and many others, whose lives have been the strength and glory of England: still less in any vain spirit of rivalry with the intellectual advantage possessed by such great and ancient institutions; but from the feeling that, after all, the awakened religious consciousness in the Church of England felt a want in the present administration of these ancient schools which the spirit of the age seemed in no way likely to provide for. With this object Glenalmond and Bradfield and Radley and Bloxham, and the great group of Woodard Schools at Lancing and Hurst, and Ardingly, Denstone, Taunton, Ellesmere were begun.

At first, as was natural, there may have been some failure in consequence of the reaction from the general intellectual teaching to the personal spiritual training of individual souls, but now we believe the true balance is being obtained, and there is a work to be done by such schools as I have mentioned, and by St. Edward's, which

with God's blessing will answer to the quickened desires of Christian parents and the highest needs of their sons. It is not to be expected that these modern schools will be able to compete in all ways with the old institutions, but we think that St. Edward's has given proof of a strength that is satisfactory for the present, and which bids fair for a further growth. Already 800 boys have passed through the school, and more than eighty are in residence at the present time. With the morality and the religious character of the boys, the promoters of the school have, I believe, every reason to be thoroughly satisfied, and to be thankful for it, while, with regard to the intellectual distinctions, eight scholarships at the Universities in the last three academical years is, I believe, above the average of many schools, considering the proportion of numbers.

The truest test, however, of the value of a school is to be found rather in what Lord Selborne called "a mediocrity of the golden kind". Not to produce prodigies, but to do the greatest good to the greatest number; to turn out, of the average boys, honest boys healthy in mind; to turn out useful men, capable of serving Church and State in every way in which they may be called, not self-seeking, but always ready to do their best—men fit to take the higher places in Church and State, and men fit to take the lower places also in Church and State—to do good work whether it be in the sight of mankind or removed out of sight.

Such a work we verily believe St. Edward's aims at doing, and, by God's help, will be found capable of accomplishing.

Two words in conclusion.

First, to any parents, or friends of parents, who may be here to-day. Let me ask you to consider the reality and importance of the special advantages which are

offered by St. Edward's, and then, if you value them, to do what you can, directly or indirectly, to secure the efficiency and permanence of the school.

Lastly, to any members of the school who may be present, whether as Old Boys or present members. Let me ask you to consider the reality and seriousness of the causes from which your school has sprung. It is the result of a great quickening of life throughout the country both in Church and State. You will find an awakening world awaiting you ; far more capable of appreciating a high standard of character and work than it was sixty years ago. You will find opportunities for the exercise of all your capacities, however various they may be. Do your best to perfect them. Throw yourselves heartily into the life and work of the school while you are here ; in your studies, your amusements, your friendships. Only remember the future. In your studies, remember you come here not so much to read as to learn how to read. In your amusements, let them be such as shall help you to work : in your friendships, let them be such that you may enjoy the memory of them when you are men.

It is true that "Maners makyth man" : character is real power. Prudence, justice, fortitude, temperance, are its old foundation. Simplicity, sobriety, modesty, docility, innocence, cheerfulness, are amongst the best ornaments of youth, and give the best promise of a noble manhood. Faith, hope, and love are the gifts that will enable you to bring them to their highest perfection. The Home of Nazareth is your perfect model ; obedience, and increase in the twofold love, to God and to one another.

IX.¹

POOR CLERGY RELIEF.

"I see that all things come to an end: but Thy commandment is exceeding broad."—PSALM CXIX. 96.

I SEE that all things come to an end." This half of my text, taken by itself, may seem to strike a despondent and pessimistic note, ill-suited, indeed, to our great object to-day. Yet I am not without hope, if it please God to guide and assist us in our thoughts, that these words may lead us to look below the immediate and obvious surface of things, and disclose to us thoughts for our consideration which may fill us with new hope, and enkindle in our hearts new desires to do yet more than we have done to promote the glory of God and the highest welfare of our fellow-men. It is true, certainly, of this nineteenth century, which is now so soon to change and pass away and, please God, give place to another yet greater, that it has been a century of wonderful changes. In it we have seen many things come to an end. Think for a moment of our modes of transit and intercourse one with another. In some parts of England we may still see the pack-saddles in which the pack-horses carried their burdens, and the carrier's cart is still an object of interest and importance between the country villages. Through the introduction of steam and machinery, and the newly opening forces of electricity, what changes we have lived to see!

¹ Preached at St. Edmund's Church, Lombard Street, in connexion with the Poor Clergy Relief Corporation, 1896.

Over land and water, through mountain and across plains, nothing can stop us. Man has gradually proved the reasonableness of the command given to him to subdue the earth. He has travelled all over it ; we whisper to one another across and around it. Machinery has wellnigh supplanted mere physical labour, and mere brute force, like silver in the days of Solomon, is little accounted of. It is skilled labour that is in the market to-day. Our railways, our steamships, our telegraphs, our telephones, have relatively brought space and time to an end. Many things have been removed and passed away ; but what a magnificent and wonderful vision has been opened out to us of a world-wide brotherhood through the instrumentality of our modern mercantile life !

And as it is in these matters that affect our daily life and the social progress of our race, so we shall see that the same truth holds good if we look at those laws and ceremonies by which God has revealed to us His own methods for the moral and spiritual education of mankind with which my text is more directly concerned. "I see that all things come to an end, but Thy commandment is exceeding broad." If we look hastily and superficially at the code of laws and ceremonies and enactments which God has made known to us in the Old Testament Scriptures, we may be tempted to doubt whether the Bible could be regarded seriously as a Divine plan for the education of man. So many of the laws concerning sacrifices and ritual ceremonies seem to be local and temporary, and therefore transitory. We feel that they could not last, that they must come to an end ; yet we know, if we look a little beneath the surface, we can detect an underlying and interior meaning which we feel to have an enduring value. If men at times and in certain moods felt inclined to complain that in the multitude of ceremonial details they failed to see the importance and abiding value of the Divine

command, the reply of the prophet was ready at hand : "He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This was the inner meaning and will of God. The outward ceremonies might come to an end, but here was a commandment exceeding broad—a commandment which is as broad as man's common nature, a commandment which is as eternal as the Divine attributes of justice and love, a commandment which tells us that in all our dealings with our fellow-men we are to deal justly, but to remember mercy ; to know the letter of the law, but to remember that in its administration the perfection of law is equity, to do justly and love mercy ; to remember the law, but not to forget the Lawgiver ; to walk humbly with our God.

We may carry this one step further. If in some moods we may be inclined to speak of old laws, of sacrifices and ceremonies, as hopelessly numerous and burdensome, the Saviour's gentle voice should check us, and show us that the fault really lies with ourselves, from the shallowness of scientific insight, and that the commandments of God, after all, are but two—the love of God and the love of man. On these two commandments hang all the law and the prophets. My brethren, here is a commandment broad enough and strong enough, and which can never wax old and pass away—the twofold cord of the love of God and the love of man. This is the bond which will keep all things as they should be—the bond of love. We see that all things come to an end, "Change and decay in all around I see" ; but if we have but an ear to hear what the real commandment and will of God is, if we hold fast the twofold cord of love of God and love of man, we shall be kept from any pessimistic fears, we shall see that the commandment is exceeding broad, stretching on from glory to glory.

And now, brethren, let me endeavour to apply these thoughts to the very important object that has gathered us here to-day. It is obvious that there has been a change of a very serious kind in the sources of the Church's wealth. Some, indeed, might be inclined to take the first half of my text as only too truly representing the revenue of the Church—"I see that all things come to an end". In old times the first great source of the Church's wealth was, no doubt, the bequest of land. The original possessors, whether by conquest or by other means, set apart as a free gift to God certain portions of their land, and charged it with a charge for ever for the perpetual maintenance of the services of Almighty God, and for the provision of the blessings of the Gospel to their people. The tithe of the land was no gift of the State, nor was it enforced upon the individual by any authority of law ; but it was originally the free gift of the individual owner in acknowledgment of God, the Giver of all. The Christian owner of lands believed that "God so loved the world that He gave His only begotten Son, that whosoever would believe in Him should not perish, but have everlasting life" ; he believed that Christ loved him, and gave Himself for him. And it was from dwelling on this thought that God first loved him and gave Himself for him that he was led to desire to give of his best to God ; and the best that he had was his land.

But we have lived to see a change. The value of land, at least for the present, has to a very large extent, and beyond all expectations, decreased. The agricultural condition of our country is one of our country's greatest anxieties, and the original and chief source of the Church's wealth has failed. Are we to say, then, "I see that all things come to an end," and to fold our hands in despair ? God forbid ! Whatever the future of our country may be, I can see no justification for such despondency. God's arm is not shortened ; He has not forgotten to be gracious

to us. The position and power of England is wonderful ; her wealth is marvellous ; her world-wide influence, compared with her territorial insular littleness, is beyond our understanding. If the value of land has decreased in this century, a new source of wealth has been discovered. All that is needed is to remember the twofold cord which, amid all the changes through which the world in her progress shall pass, will keep things as they ought to be—the love of God and the love of man. This is the commandment of God, and it is exceeding broad, reaching over to us to-day. Plain it is and easy to be understood, and as applicable to the untithed and untithable wealth of modern days as it was to the land. This twofold golden cord is as strong as in the days of old. We need no other power, but what we do need is to bring this power to bear on the changed circumstances of modern wealth and life. This cannot be accomplished by man alone ; it is not within the sphere of natural religion ; it requires the supernatural assistance of God's Holy Spirit to know the things which God hath prepared for them that love Him. We need God's help to know in what man's highest good consists. It is a step above philanthropy that we are considering to-day, high and magnificent as the step of philanthropy is.

To-day we are considering the dedication of our substance for the support of the clergy of the Church of England—that is, for the maintenance of the ministers of the glad tidings of the Gospel. It is the Gospel of Christ which, we believe, meets man's highest need. Other gifts of philanthropy—our institutes, our clubs, our model dwelling-houses, our parks, our museums, and palaces for the people, our infirmaries, our hospitals—all these have in a great measure indeed a Christian origin, and have often been the evidence of a truly Christ-like spirit ; but they belong rather to those things which will come to an end. The Gospel is far broader and reaches much further—even

beyond the grave, on into Paradise and Heaven. That is what the true end of man requires : he needs provision for his eternal happiness. In this season of the Ascension, when we think of our Lord upon His throne, very God and very Man, we can see what the real end of man is intended by God to be ; we can see what the end of all religion really is : it is the reunion of man to God and, in God, the reunion of man to his fellow-men. This is the fulfilment of God's exceeding broad command. This is the meaning of the twofold golden cord—the love of God and the love of man. Thank God there have been noble examples of dedication of modern wealth for God's glory and man's highest good. I speak only of what I have seen myself. We have seen the example of the Gibbises, and Barings, and Besses, founding and refounding colleges, building and endowing churches, dedicating, that is, their wealth definitely for men's highest spiritual good. Here is, I believe, our true ground and real reason for the hope that is in us. The same power which made provision for the Church is with us still ; nay, I would even go further, and say the power of England is with us in the Church of England, even in purer form than it was at times in the days of old. As God trains and educates His people He brings them into clearer relations to His truth, into closer union with Himself. In days gone by men at times gave from secondary and mixed motives. A church or an abbey was sometimes the amends, the set-off, as it were, of a violent and unbridled life. We owe, I believe, St. Hugh of Lincoln to the murder of St. Thomas à Becket, but all these secondary and mixed motives have come to an end. In the Church of England we do not ask men to purchase their pardon by the dedication of their wealth ; we tell them of what Christ has done and is doing, and will do for them ; we tell them that Christ came into the world to save sinners ; we tell them of God's love, of His

pardon for all those who truly repent and unfeignedly believe His holy Gospel ; and we leave it to the Holy Spirit to bring home these truths to the heart of each, so that the love of God may be the constraining power. We love God because He first loved us, and if God so loved us, then, it is plain, we ought to love one another.

You see, then, brethren, the greatness of what I am asking of you in this service to-day. I am asking not merely for your alms, as they will be presently collected, greatly as we need them, but I am asking you to consider with me what is the real source to which we must look for the continued support of the Church—that is, to our knowledge of God's love to us and our consequent duty to love God and to love one another ; and I am asking you to support those whose high privilege and duty it is to make known these truths to the people.

And this forces me to state plainly what our present position is. It is not so much for the general and permanent endowment that I am pleading, greatly as this is to be desired, but I have come to ask you to help us, if you can, in our immediate distress and danger, pointing out that if the present distress and danger is averted there are sound reasons for believing that the permanent maintenance of the Church will be secured. The present needs of our clergy, owing to the unexpected fall in their incomes, are very great. There are more than 21,000 English clergy, and a very large proportion of these have only the small remuneration of £100 or £200 a year while on actual duty, with no provision for sickness or pension for old age. During the past year 1238 applications were made to us for assistance, and you will easily understand how reluctant many are to make known their needs, and how much hidden secret suffering these 1238 applications suggest. Of these 976 cases were relieved with grants from £5 to £25 ; 38 were assisted with gifts of clothing—you can understand

what that means. The amount of anxiety and disappointment and wounding of the finer feelings produced by this state of things can only be appreciated by those who have seen it.

One of the greatest and most serious causes of distress is the inability of many of the clergy to educate their children. Many of the daughters are compelled to undertake work for which their bodily strength is ill adapted, or to over-tax their mental powers by endeavouring to educate themselves while they are obtaining a bare subsistence by teaching others. Many of the sons are obliged to leave the country, and seek a living where and how they can. May I endeavour to arrest your attention on this point? There are, I believe, few ways in which the present poverty of the clergy is becoming a greater danger to the Church than through the loss to the Church of the sons of her clergy for her future ministers. The very youths who in former years would have been educated at some public school and passed on to the Universities and then been ordained, bringing with them an amount of knowledge and culture and tone and social efficiency to enable them to be an elevating influence among the people—these men we cannot get, they must go abroad; they are in the Far West, or in Australia, or in Africa. Meanwhile, there is danger that the Church should be compelled to accept as candidates for her ministry men who, however excellent in themselves, do not possess those finer qualities of character which, as a rule, are the result of more than one generation of culture, and which are of such inestimable value as examples to the people of what real education is. There would be few better ways of helping the poorer clergy and the Church at large than by helping the clergy to educate their sons for the ministry.

I need not say more; you can only too easily fill in the rest of the sad picture for yourselves. When sickness

comes into the family where the income is £100 or £200 a year, what can be done? If sickness comes upon the clergyman himself, where is the money to provide for his duty? How are the doctor's orders to be obeyed for the needs of convalescence if by God's mercy the man is spared? How are they to get change of air? Where is even the carriage for the drive? The pony and the trap are in too many cases among the things that were sold. And if death comes, what then?

It may be, it often is, that they have struggled well and hard, kept their house in repair, and paid dilapidations. But what is the poor widow to do? She must leave her home. They may not be in debt, but they cannot have saved, and there are no pensions. Her children, how can they support her? They are too often only half-educated, struggling for a bare subsistence themselves. Where is she to go? If a son or a daughter can receive her, who can pay for the moving? She must part, at least, with some of the few remaining memorials of better days. My brethren, it is to meet such cases of immediate distress and anxiety that I ask your support to-day. It does not seem right that such unexpected and undeserved distress (for, as a rule, there is no fault to be found) should be allowed to continue without an effort to relieve it.

But it is not merely for the relief of personal distress that I am asking your consideration and your help to-day. It is for the maintenance of our clergy, for the support of the ambassadors of Christ, to provide the means for bringing the blessings of the Gospel to the poor. It is a moment of anxiety, but it is a moment of great opportunities. England is, at least, one of the Teutonic nations which are now the leading forces in the world. The revival of life in the Church of England during the present century is acknowledged by all; the zeal and self-devotion of her clergy perhaps never were greater. The increase of educa-

tion among all classes is enabling them to appreciate the historic continuity and grandeur of their Church and the purity of her teaching. The people are beginning to understand better that the Church of England is the Divinely appointed way in which the blessings of the Gospel have come to us. They see more intelligently, and they know better by experience that the pearl is of great price. The Church is again taking a first place in the hearts of the people. I am asking you, my brethren, to help us to-day that these blessings which seem so near and in increasing abundance might not be let slip through the inability of the clergy to continue their labours under the present serious distress. When the people of England know intelligently and by experience what the Church of England is, they will not let her fail. Even now we have examples of noble self-sacrificing liberality, and these examples are to be found among the poor as well as among the rich, only we need to have them increased a hundred and a thousandfold. It will be increased when people see the beauty and the power of the twofold golden cord—the love of God and the love of man. All things may come to an end, but this commandment, we shall see, is exceeding broad.

X.¹

ADDRESSES AT LAMBETH.

I.

“Behold, I am with thee, and will keep thee . . . I will not leave thee, until I have done that which I have spoken to thee of.”—GEN. XXVIII. 15.

THE object of a Quiet Day is to be with God. It is one way in which we may try to fulfil the Divine command, “Be still then, and know that I am God”. We all know too well how pressed our lives are—how our reading is absorbed by sermons, and our prayers by intercessions for others. We have very little time to realize the presence, and guidance, and love of God for ourselves.

When Eugenius, Bishop of Rome, pressed his old friend, St. Bernard, to write something to help him in his own spiritual life, St. Bernard, as you know, wrote his little book, “De Consideratione”. He was afraid lest his old companion should be so busy with the work of his great position that he would not get time to think, so he said to him, “Vacare considerationi,” and surely our only safeguard and ground of confidence, and hope of perseverance, is in the reality of the presence, and guiding hand, of God. This was the promise to the father of the faithful, “Fear not, Abram : I am thy shield, and thy exceeding great reward”. This was the ground for confidence given to Gideon

¹ Given on the Devotional Day to Members of the Lambeth Conference, 30 June, 1897.

when, feeling his own littleness and natural unfitness to be a deliverer of his brethren, he cried out, as we are often tempted to cry, "Oh, my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." And the Lord said unto him, "*Surely I will be with thee,*" and so in my text the Lord said to Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land : for I will not leave thee until I have done that which I have spoken to thee of".

Jacob's life had not begun quite as he must have wished ; but God in His love came to him and spoke words to him which must have assured him of his acceptance, and that the memory of the past was not to take the heart out of his future ; for though the moral law must be fulfilled, and Jacob would suffer, yet God had prepared a work for him to do ; the secret yearnings of his heart for higher things were God's voice. God had called him, and He would not leave him till He had done all that He had spoken to him of.

God has a purpose for our lives ; we are not compelled to follow it—we are free—but if we really try to do His Will He will show us what He would have us do, and He will not leave us.

Our object then to-day is to be with God—to ask Him to take away any barrier that may have grown up between our souls and Him.

To ask Him to set us right wherein we are wrong, to help us to love what He loves, and to will what He wills, and to repent of all that we have done against His will, and in disregard of His love.

To ask Him to refresh us with a renewed consciousness of His presence and of His love.

We are to try to lay down the burden of our work for a few hours ; to lift up our hearts afresh to Him and say, Lord, what is it that Thou wouldest have me to do?

“Show Thou me the way that I should walk in, for I lift up my soul unto Thee.”

And now, in the Holy Communion, let us thank Him for this assurance of His continued favour and goodness towards us, and humbly beseech Him so to assist us with His grace that we may do all such good works as He has prepared for us to walk in, through Jesus Christ our Lord.

II.

MOST REVEREND AND RIGHT REVEREND BRETHREN,

I. *Apology*.—I need hardly take up your time with words of apologetic regret for the unexpected circumstances which have caused me to be placed in the position in which I am to-day. You yourselves will recall occasions in your own experience when trustful obedience, whatever might be the result, was your only course. I will, therefore, only ask you for your sympathy and your prayers. One special difficulty besets me on this great and very rare occasion, and that is that very much of the little that I know was learnt from books which you yourselves have written, or is the result of turns of mind which you yourselves have given me by your conversation, so that the only source of knowledge from which I can hope to draw anything that I do not know that you have already known is the source of my own experience. This is indeed very simple and humble compared with your own, but to me, at least, it is real; and, if one speaks at all, one must speak with a sense of message. Forgive me, then, if I should speak with too much earnestness, or seeming presumption, about things which are to you simple and obvious; to me, at least, they have been, and are, real.

II. *Text*.—St. Mark vi. 30. “*And the disciples gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had*

taught." Here, then, we may find a guide for the first employment of our thoughts to-day when we come apart to be with the Divine Master, who sent us forth. Let us look back over our lives and see how the account we shall have to render stands, how it stands when arranged under the double column as the first Apostles arranged theirs, when they came back to Jesus and told Him all that they had *done*, and all that they had *taught*. The column of what we have done may stand pretty well. This is a busy age, and Bishops, thank God, are expected to work, and the danger perhaps is being over-busy, doing too much, and forgetting the other column of what we have taught. This column of what we have taught, for some of us at least, will include what we have suffered. How far we have, for our own sakes, or for the sake of others, borne the heat and burden of the day, and shared in, and helped, the mental sufferings of our fellow-men.

With some of us this has been very *real*, and very *fundamental*, it has involved us in the honest consideration of the very existence of morals. Five and twenty years ago this was not so easy a question as, thank God, it is now. Natural science, as it was often too exclusively called, was the star in the ascendancy, promising to lead us to results which were often most beautiful, most attractive, and full of real benefit to mankind—but some were over-fascinated by the new inquiries, and so accustomed themselves to the new methods of obtaining truth that they forgot, and even lost the capacity for using, evidences which would lead them to the discovery and possession of truths of another kind. Then men were raised up to help us,¹ and we regained the conviction of the reality of our own personality. The "*I am I, and I know it,*" became a fact full of priceless power and hope. Moral phenomena became our facts as sure as those of any other science : we

¹ I would refer especially to Professor Green, of Balliol College.

learnt not to be ashamed to say we did not know all. Others were getting to know enough to see that they could not explain everything. There were found to be mysteries on both sides, and it was not thought unscientific to admit it. Our personality we might not be able satisfactorily to define, but we were sure of its reality ; and inseparable from it we found reason, and will, and love. We saw a difference between right and wrong, quite different from the difference of colours ; a difference which caused an attraction, or a revulsion to our whole being.

We felt we were *free*—free to do right, and free to do wrong. We could do either, but we knew we *ought* to do right, our feet stood again on the Divine pathway of *duty*. We saw the exceeding excellence of moral beauty in others quite apart from wealth, or rank, or intellect ; we saw it in the poor, we felt the thrill of it in ourselves. And from the recovered vantage ground of the Divine pathway, we were led to look upward, and we received new assurances to our belief in a personal God—not as a mere intellectual conclusion, but as the outcome of our entire personality acting as a whole—our reason, our affections, our will—we realized afresh the necessity of offering ourselves, our souls, and bodies, as a complete burnt-offering to God. We felt that we could not afford, so to say, to let go our hold on God by any one part of our nature ; God had so distributed the evidences of Himself to our whole being, that our duty towards God was evidently to believe in Him, to fear Him, and to love Him with all our *heart*, all our *mind*, all our *soul*, all our *strength*.

Thus the study of ethics acquired for us a new reality, we saw more clearly its relation on the one side to the despair of materialism, and on the other to the Divine pathway of duty leading up to the living God.

But there was more. This suffering, through which we had passed in order that we might regain with a new

clearness, and sense of responsibility, the conviction of the reality of heathen ethics, we have learnt to regard now as the merciful discipline of God to enable us to realize the new standard, and the new forces which have been given to us as Christians. Sixty years ago the Christianity of all members of our Universities was *assumed*, we were taught ethics, morals, chiefly from the heathen books, and it was *assumed* that we should appreciate and assimilate what was true, and good ; and reject, or correct, by our habitual Christianity what was wrong, or imperfect. This worked well enough, perhaps, for its day, until the trial came, and men were tempted to exchange their Christianity for a heathen moral code. Then we were forced to ask ourselves what would be the loss? What advantage then hath the Christian? And the answer was, "much every way". True and beautiful as the pre-Christian morality was—teaching us prudence, justice, courage, temperance—pitifully wonderful as the heights were to which their greatest minds had attained, feeling after God, Who yet remained an unknown God, we saw the need of adding to the four cardinal virtues of the older code the three theological virtues of Christianity—faith, and hope, and love—not merely adding them as something more of the same kind, but accepting them as newly manifested means of placing us in relation to new and richer truths, which brought new power into the moral forces we already possessed, and made them capable of attaining a higher perfection ; not destroying the law but fulfilling it. Our happiness, we saw, was not to be found in the mere exercise of our highest faculties, but in being brought into the presence of the true personal God. We saw that we must no longer be self-centred, but that we needed to go out of ourselves ; and we saw how God was revealed in the face of Jesus Christ, and how through Him, in the power of the Spirit, we had real access to the Father. We, too,

learnt to say again, "Fecisti nos in te Domine et inquietum est cor nostrum donec requiescat in te".

We realized that Christian morality meant a new standard, even the measure of the stature of Christ—that a true Christian should be a Christ-like man. We realized that Christianity meant not merely the manifestation of a new example, but the gift of new power, that the Incarnation was the moral force by which the Image of God in man was to be restored. And we saw that this line of thought could not stop here ; it could not stop in the consideration of the individual. With a clearer belief in God, all history became instinct with a new dignity and value, as showing the working of the Divine mind in the higher sphere of His handiwork. This led one of you, my right reverend brethren,¹ to say that the study of modern history, i.e. since the Incarnation, when compared with the study of ancient history, was like the study of the living body compared with that of the skeleton. "That it is Christianity that gives to the modern world its living unity, and at the same time cuts it off from the death of the past."

Nor could we stop here in the consideration of the world under the general influences of Christianity. It was obvious that there is a society called the Church, claiming to be the covenanted sphere of the Divine love ; not the *exclusive* sphere, not hindering God from working elsewhere, but having the promise that we shall find Him *there*—"The place that He had chosen to put His Name there".

This led to a great increase of interest in the study of Church history. The threat of our disestablishment helped it, but the observable point is not so much the increase in the knowledge of the *facts* of Church history as the higher point of view with which it is regarded. The Acts of the

¹ "Lectures on Modern History," by W. Stubbs, D.D.

Apostles, as the starting-point, has been called "the Gospel of the Holy Ghost," and it has been so called from the desire to trace the operation of the Holy Spirit in the Church, and to see its growth as the Body of Christ, deriving its life from Him, the living, ever-present, ruling, guiding Head. This has been coming into view, thank God, with increasing reality. This has given a new interest, a new reverence, and a new value to the study of the history of the Church.

"The Apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." If we to-day could make use of these words for the guidance of our thoughts, we might each ask ourselves what has been the effect of the events of the last fifty years on *my own* teaching? How far, since I was made a Bishop, has the pressure of the secular part of my work, the ceaseless letters, the routine of business, and much that is exhausting, and yet that has little in it that is spiritual or even of an elevating, intellectual, or moral character, taken my mind away from these higher things? Moses, we read, was angry with Eleazar and Ithamar, the sons of Aaron, because they had *burnt* the sin-offering and not *eaten* it, "seeing it was given to them to bear the iniquity of the congregation". How far, since we were made Bishops, have we taken our due share in the intellectual and spiritual troubles of our people, and made them our own, *eaten* their sin-offering and not *burnt* it? It is true that when Aaron offered as his apology the sad circumstances in which he was placed, his apology was accepted; "when Moses heard that, he was content".

And we, too, may humbly hope, that He who knows all things will look mercifully on the confusion and lowness of our present lives. Yet shall we not do well to remember the double column of the Apostles' report, and pause to consider how far we are doing our best to prepare

an account of what we have done and what we have taught?

III.

“ Search the scriptures (or, ye search the scriptures); for in them ye think ye have eternal life : and they are they which testify of Me. And ye will not come to Me, that ye might have life.”—ST. JOHN V. 39.

I cannot speak to you, my most reverend and right reverend brethren, of the higher criticism ; it is for you to speak to me of that, but I wish to venture to call your attention to this text, in which the Saviour finds fault with those who apparently did spend a good deal of time over the Scriptures, with a certain amount of belief, and yet stopped short of what the Saviour wanted them to learn. They were inclined to rest in the letter of the Old Testament instead of interpreting it by the help of the Living Word ; they were inclined to *repose* where they should have been moved to *expectation* ; they set up a theory of holy Scripture which was really opposed to the Divine purpose of it : “ Ye search the scriptures, and ye will not come to Me, that ye might have life ”.

It was Charles Marriott who used to say, though as you know he was a true scholar, and quite willing that scholarship and honest criticism should have full freedom to do its own work—he used to say : “ The utmost that criticism can do is to prepare a correct text for the reading of the Spiritual Eye ”.

My learned and saintly predecessor, Bishop Christopher Wordsworth, wrote, as you know, a Commentary on the whole Bible. It is obvious that any person undertaking such a task as that could not be expected to do full justice to each single word ; but I would venture to submit that if anyone would read consecutively the Prolegomena to the different books of the Bible in Bishop Wordsworth’s

Commentary, he would get a most valuable insight into the spiritual connexion and articulation and scope of the whole revelation of God's Will, so as to feel that he was following the Saviour's own method of teaching the old Scriptures, when beginning from Moses, and from the prophets, He interpreted to His disciples in all the Scriptures the things concerning Himself. Christ is really the key to the Old Testament ; there are things written in the Law of Moses, and in the prophets, and in the Psalms concerning *Him*—the Law is our schoolmaster to bring us unto Christ.

Going back for a moment to the rudimentary considerations which I ventured to mention this morning, I have seemed to find a real and helpful sequence of thought in these seven words : "Duty," "Conscience," "God," "Scripture," "Christ," "Church," "Holy Spirit" ; and I have found it useful to myself to exercise myself on these words, and I have suggested them to others, cautioning them to beware of thinking that they can do their duty without recognizing the claims of conscience, and to beware of thinking that they will be able to keep their conscience as it ought to be unless they acknowledge God, and to beware lest they lose their hold on God, without the aid of His own revelation, the Bible, to beware of thinking that they believe the Bible unless they believe in Christ, to beware of thinking that they can partake of Christ with all the fullness that may be theirs, except in the way that He has appointed, through His Church, and finally, to beware of thinking that they can do all these things in their natural strength without accepting the gift of the Spirit.

And so again, I have found it useful, in some cases, to suggest the consideration of these words in the inverse order. To caution some persons against thinking that they are living in the Spirit unless they are willing to be

guided by the Church. To caution some to beware of trusting to their zeal for the Church unless they really look to Christ, to the example of His life, the reality of forgiveness through the atoning power of His death, and the power of His resurrection ; to beware of thinking that they will be able to keep their hold on Christ unless they search the Scriptures with the view of coming nearer to Him, of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ ; to beware of trusting to a mere knowledge of the Scriptures unless they set God always before them, obeying their conscience as His voice, and showing their obedience by doing their daily duty, however humble it may be. Some simple considerations of this kind, such as any poor person might understand, might be found to preserve a living relation to the truth, and to give unity and power to the life.¹

The danger against which the Saviour warns us in the text is the danger of not coming to Him as the source of

¹ Some such mental exercise on the principal parts of our faith might, I think, be useful not only to deepen our knowledge of the several parts, and to enable us to see their relation as a whole, but also to accustom ourselves to the limits of our knowledge in such matters. Some years ago, when I was thrown a good deal with young men, I often found them frightened at themselves, fearing that they were falling away into unbelief. The truth often was that they had never accustomed themselves to *think* on what they believed. In those days nearly every fundamental truth was being examined, and discussed—Morality—Personality—Revelation—the very Being of God.

Complete, and intellectually satisfactory, knowledge on any of these great subjects was not to be attained. That kind of satisfaction, as Bishop Butler had warned us, not being intended for man, mere consideration upon such infinite lines of thought necessarily strained men's minds to the uttermost ; and the pain and anxiety connected with such efforts some young men, not unnaturally, mistook for doubt. "They were, in fact, afraid where no fear was." Their faith was sound, but they needed to accustom themselves to the relation of their faith and their reason. Hence the habit of some sort of consideration of the chief parts of our faith (as different minds may need) may be useful.

our new life. We may stop short even in a wrong study of the Scriptures as well as in other ways.

It is obvious, for example, that we may stop short in the wrong use of ritual. I know no better guide in this matter than the advice given by Bishop Butler in his Charge to the clergy of Durham in 1751: "Nor does the want of religion in the generality of the common people appear owing to a speculative disbelief or denial of it, but chiefly to thoughtlessness and the common temptations of life. Your chief business is to beget a practical sense of it upon their hearts. . . . And this to be done by keeping up, as we are able, the form and face of religion with decency and reverence, and in such a degree as to bring the thoughts of religion often to their minds; and then endeavouring to make this form more and more subservient to promote the reality and power of it. The form of religion may indeed be where there is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form" (p. 314).

Unless we bear this in mind, unless we make the externals of religion more and more subservient to promote the reality and power of it, we may be like the Jews who searched the Scriptures but would not come to Christ that they might have life; the mere external enjoyment of ritual is in truth only a modern form of Epicureanism, in fact materialism, and has no attraction for the really spiritually minded among our people, and no true power of spiritual edification; but this is, I think, thoroughly admitted by religious people, though it is not always understood by the young.

We have regained, I thankfully believe, a real position in morals. Real progress has been made in whole classes of our people. Our railway men are an instance of this; they are an object lesson of a real rise in a large section of the people, being, as a body, sober, intelligent, and honest, and

courteous ; and further, both amongst them and others, in all classes of society, there has been a great increase of care in personal religion ; there are, I thank God, not a few in all classes, amongst the highest, and amongst our artisans and agricultural poor, who are living what we might call saintly lives.

But real and great as this moral progress has been, and with individuals far more than moral, it is just here that, with all humility, but with the most sincere earnestness, I am anxious to ask you to consider the application of my text. It is possible for us to be earnestly and successfully engaged in searching the volume of God's Works, which do testify of Him, to be so interested in the recovery of natural religion, in the mysteries of conscience, and in the power and value of a moral life, that we may stop short, and be thinking of *repose* when we ought to be in a state of increased *expectation*.

The new forces in society, the newly extended political power among those who constitute the middle and lower classes of modern society, and the increased power of *pleasure* in *all* classes, are so strong that there is a danger of their determining a condition of life, which is indifferent to the claims of Christianity, or which it is at least difficult to reconcile with the natural meaning of the Gospel and other portions of Divine revelation. Modern society may still preserve the form and phraseology of Christianity, but lose, if not deny, the power of it.

Now what I am anxious to say is, that in the face of these new forces, and in order that we may direct them aright, some of us at least need to make our way of reading the Bible more *real*.

These new social forces have been gaining great strength in late years ; my fear is that some of us have not grown proportionately in the knowledge of our Lord and Saviour Jesus Christ. Some of us have been so occupied in securing

the reality of morals that, I fear, we do not give to Christ the place which as Christians we should ascribe to Him.

Those who were engaged in the great work of the Oxford movement, and who spent their labour chiefly on the Scriptures and the early Fathers, seem to me to have done this better than some of us do now. Fifty-four years ago Charles Marriott wrote : "Whoever has entered in by Him (i.e. by Jesus Christ as the door), is in a position whence he may discern the true life and meaning of all that is in the world, of all that really concerns man here. What is the aim of political science, but that which has begun to be realized in His kingdom? What is the aim of moral philosophy, but the saintly character, the transcript of His? What is liberty, but choosing the Father's Will? What is Christian education, but fulfilling the mystery of His Birth, and our new birth in Him? What is reason, but a partaking of the Light that lighteneth every man that cometh into the world? What is poetry, but the burning of the heart when He is near? What is art, but the striving to recollect His lineaments? What is history, but the traces of His iron rod or His Shepherd's staff. This sacred bearing of all science and literature is not a mere abstraction but a living truth. The one reason why we are apt to find history or literature dull and uninteresting, is that it has been commonly viewed in a false light. The kingdom of Christ, the striving of His saints with the world, the cravings of humanity for His truth, the shadowy forms of error or imperfect truth that have been caught at in its place, these are things that historians and critics too commonly forget to bring out, and students to look for ; but they are what afford real and vital nourishment to the mind."¹

This was written fifty-four years ago. Have we during that time grown in the knowledge of our Lord and Saviour Jesus Christ anything like in proportion to the

¹ Sermon by Rev. C. Marriott. Oxford : Parker, 1843.

growth of our knowledge of the things of the world? If not, is there not a danger lest we should fail to see their true relation, and guide aright their increasing power? Here, then, is my simple message, that in the midst of the growing forces round about us we should look again into the words of the revealed will, and so read and weigh them that by the aid of the Holy Spirit we may learn more of the things that have been given us of God, and see better how to guide ourselves, and others. May I suggest the sort of passages which I fear some of us pass over as if they could have but little real meaning?

Rom. v. 10 : "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life". Do we realize this?

And again : "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement". Then why is our countenance so often fallen?

Or again, Rom. viii. 2 : "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death". Is the law of the spirit of life the law of my life? We know that "to be spiritually minded is life and peace".

Or yet again, 2 Cor. vii. 1 : "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit". What is defilement of spirit? "Perfecting holiness in the fear of God"—is this my standard? Do I remember the words of the Master, "Be ye therefore perfect, even as your Father which is in heaven is perfect"?

Or the words of the Apostle, Col. i. 28 : "That we may present every man perfect in Christ". Whatever meaning we may give to *τελειον*, is this the standard we unreservedly aim at for ourselves and for our people?

And once more, Col. III. 10: "The new man which is being renewed unto knowledge after the image of Him that created him". Do I hope that something corresponding to this is going on in me? If so, do I find that my love is purer, less partial, less prejudiced, so as to be rightly independent of race or class, and that Christ is all and in all?

By these, and other texts of Scripture, we might examine ourselves to see if we may hope that we are not giving way to a form of Christianity which is the outcome of the new forces in the world, nor are being tempted to repose on a morality that may free us from the inconveniences of sin, and satisfy society, but that we search the Scriptures with the earnest desire to surrender ourselves, and to come to Christ, knowing that "where He is, there is safety and plenty"; for as Charles Marriott said, fifty-four years ago, "Meditation on Him, prayer to Him, learning of Him, conformity to Him, partaking of Him, are the chief business of the Christian life". Oh! if we had only made it so, how much happier, how much stronger, we might have been; how much stronger to help others, and to make them happy!

IV.

"Thy gentleness hath made me great."—Ps. XVIII. 35.

"I Paul beseech you by the meekness and gentleness of Christ."

—2 COR. X. 1.

I have ventured to speak of the danger of stopping short of that true union with God in Christ, which as Christians should be ours. I have suggested that such a warning may be needed now, when new forces are developing around us, and producing ways of life, and a conventional Christianity which in some ways it is difficult to reconcile with the natural interpretation of the Gospel and other parts of Revelation.

“Ye search the Scriptures, . . . and ye will not come to Me that ye might have life.” The remedy suggested for this danger was a more *real* way of reading our Bibles, a prayerful and patient waiting for the unfolding of the meaning of the deeper texts, and this in order that we may first keep before ourselves, and our people, the true standard of personal Christian Ethics. Our aim is nothing less than perfection : we are to be perfect as our Father in heaven is perfect. Our aim is the restoration of the image of God in which we were originally created.

Christ has come to show us what that image was. “He that hath seen Me hath seen the Father.”

Our aim, then, is to be Christ-like Christians. This endeavour to set the life of Christ before ourselves as a practical guide of life, as a pattern for the formation of our own character, was first definitely brought home to me by the example of Charles Marriott. When Constantine Prichard wrote his little “Commentary on the Epistle to the Romans” he dedicated it to the memory of Charles Marriott. Mr. Prichard was, as some will remember, a Fellow of Balliol, and therefore a scholar, and accustomed to the accurate use of words, and yet his dedication ran thus : “To the memory of Charles Marriott, whose noble life was a living commentary on the Four Gospels”. A Christ-like clergy would make it so much easier for the people to believe that we are what we are, and would help them reverently to use, and esteem, the Apostolic ministry which has been preserved for us in the Church of England.

We need to keep before ourselves this standard of personal Christian Ethics, and to consider the *reality* of the new forces which have been given to us through the Spirit, by which the new standard may be attained—“For we are His workmanship, created in Christ Jesus for good works” (Eph. II. 10). This concerns us as individual Christians. But then, next, we need to search the Scriptures to see what

are the real grounds on which our hopes for *unity* rest, what are the forces which are making for unity, and what must be the conditions of our relation to these unifying powers.

Even the heathen moralists could see that the individual man could not realize his full perfection unless he entered into, and rightly used, his social relations. They saw that ethics should be regarded as the vestibule to politics, and we Christians know that we should train ourselves and our children, not merely as separate units, but to be "citizens of the great communities of the civilized world and the Church," and we know that these great communities, if rightly used, are of the utmost importance for perfecting the individual life.

And yet here again, I would venture to submit, some of us need to read our Bibles with increasing *reality*. The Church is not merely a human society, and therefore morally helpful to the individual life ; but, as Christians, we need to consider what being in Christ means. To be in Christ, Charles Marriott taught us, "does not merely mean being placed in a system which Christ established, or which depends on Him, or which is formed on the basis of His acts and doctrine ; but rather a baptized Christian implies a real union with a living body, the life of which is in Him—a real introduction into the midst of heavenly powers by virtue of union with Him, a real state in which we are related to Him as branches to a vine, although that relation may be forfeited by our unfruitfulness".

This will suggest at once many texts which need careful consideration, and the aid of the Holy Spirit "Who searcheth all things, yea, the deep things of God". For, as St. Chrysostom says, "There is need of spiritual wisdom that we may perceive things spiritual".

First, then, there is the great passage in that Holy of Holies of Holy Scripture, the 17th chapter of St. John :

"That they may be one, even as we are one ; *I* in them, and Thou in Me, that they may be perfected into one".

Here we have the great assurance that the desire of our hearts is *real*. Unity is the true goal to which we are pressing, and it shall *be* ; *κοινωνία* is the natural end of *φιλία*, but it has been well pointed out here that if we take our Lord's words as a pledge of what one day shall be, we must be careful to follow our Lord's example. He speaks of unity, but He speaks of it in prayer. He prays for it : "Neither for these only do I pray, but for them also that believe on Me through their word ; that they may all be one". He prays for it, but He does not tell us *how* it shall be brought about, or *when*.

This is our first duty to retain the idea in prayer. Then there are other texts based on figures taken from earthly things, and therefore necessarily inadequate, but still *real* and *true*.

There is the figure of the temple implying a real Divine presence in us, a real union with God.

I Cor. VI. 19 : "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" This figure of the temple is presented to us in another passage with the thought of progress. We, though temples, are regarded as living stones : "Jesus Christ being the chief corner stone in whom each several building, fitly framed together, groweth into a holy temple in the Lord ; in whom ye also are builded together for a habitation of God in the Spirit". This thought of progress in growth towards a greater unity is more plainly set before us in the figure of the vine. There we have the idea of union sustained through organic life. "I am the Vine, ye are the branches." "He that abideth in Me, and I in him, the same beareth much fruit." "Abide in Me and I in you." This figure illustrates the text, "Because I live ye shall live also".

It suggests the idea of an assured provision of life ; it is like the vision of the golden candlestick in the Prophet Zechariah, where the several lamps are seen to be connected with the golden bowl, and the bowl with the living olive trees on either side of the golden candlestick ; it is indeed far more than the vision of the golden pipes.

But the figure of the body carries us still further, and suggests a sensible organic union, and illustrates the text, "In that day *ye shall know* that I am in my Father, and ye in Me, and I in you". Nothing could be more definitely expressed than the oneness of the body, and the reality of the several members, in spite of any difference of race or class : "For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one spirit". And again : "Ye are the Body of Christ and members in particular".

And as we are thus taught the reality of the organic unity of the body, so are we taught the reality of our relation to Christ as the Divine, ruling, guiding Head. It was the belief in the greatness of the power of Christ to us-ward, as Head of the Church, which formed the special subject of one of the Apostle's prayers for the Christian disciples at Ephesus.

The Epistle is written to the *Saints* which are at Ephesus, and to the *Faithful* in Christ Jesus ; and yet the great Apostle says that he ceased not to make mention of them in his prayers, that the God of our Lord Jesus Christ, the Father of Glory, would give unto them a spirit of wisdom and revelation that the eyes of their heart might be enlightened, that they might know what is "the exceeding greatness of His power to us-ward who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the

heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world but also in that which is to come ; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all ”.

Just as the Apostle prayed for himself, in the Epistle to the Philippians, several years after he had vindicated the fact of the Saviour's Resurrection to the Corinthians, that he might know the *power* of it ; so for the Ephesian converts he prays that a spirit of wisdom and revelation might be given to them to open the eyes of their hearts that they might see the power of Christ as Head of the Church.

And there is yet a further application of this figure of the body which, if possible, would suggest a still closer oneness with Christ.

The Church is spoken of as the *Bride* of Christ. “The husband is the head of the wife, as Christ also is the Head of the Church.” He speaks of this mystery as a well-known truth ; he does not argue, as we might now be inclined to do, from the analogy of the relation of the husband towards the wife, but the Apostle puts it the other way ; he takes it for granted that the Ephesian Christians knew that “Christ loved the Church and gave Himself for it”. Therefore he argues they ought to love their own wives, as Christ loved the Church.

This is indeed a great mystery, but it is not the less true.

These considerations are, in truth, most practical. The idea of the body should suggest holiness in ourselves ; it should keep us free from envy or jealousy towards others. If one member is honoured, all are honoured with it ; it should lead us not to be suspicious of, but to welcome, diversity of gifts ; it should teach us not to require the outward expression of Christianity to be exactly the same,

but to allow a liberty for difference of race and class. India, and Japan, and China may well have their own contributions to offer for the perfecting of the Body of Christ.

And this thought of the love of Christ towards the Church as His Bride should fill us with new *hope*. The thought that Christ will Himself sanctify the Church in order that He may present it to Himself a glorious Church not having spot or wrinkle or any such thing, should give us a wider and a fuller hope; for it leads us to think of the Church not only as the Divinely appointed means for accomplishing our individual salvation, but rather that our individual perfection is required for perfecting the Bride of Christ; “to the intent that now unto the principalities and the powers in the heavenly places might be known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord”. The Holy Spirit is not only, so to say, engaged in working out our individual perfection, but He knows the whole mind and plan of God, and He sees the part of the Body which we are wanted to supply, and He is preparing us for that. He knows the whole plan of the House of God, which is the Church of the living God, and He has come down to the quarries of this earth to prepare the living stones for it—we are “God’s building”.

And now may I conclude by referring to the words of my text, “Thy gentleness hath made me great”?

The well-known texts of Scripture which I have been quoting to-day tell us something of the high privileges to which we have been brought. “God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus: that in the ages to come He might

show the exceeding riches of His grace in kindness toward us in Christ Jesus."

When we think of these high privileges, and of what we have been, and are, as a nation, as a Church, as individuals, we can only say it is of the Lord's mercy that we are not consumed. He has indeed been a Father to us. He has waited for us. His patience and gentleness have spared us that we might see how great the position is to which He has called us. We have lately been rejoicing at the goodness of God towards us as a nation. We have witnessed the proofs of the world-wide influence of the British Empire, and the lesson which I think most thoughtful people desired to lay to heart on that day was the triumph of moral power—the exhibition of the moral forces by which the Empire has grown up and is maintained, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts". It was the recognition of English justice in India, and liberty in her Colonies, and goodwill to all; the influence of a woman's character on her people; the good feeling between the police and the people; it was the exhibition of these moral forces which gave us the greatest ground for thankfulness, and confidence, and hope. It is indeed a great responsibility to belong to such an Empire, but to-day we have to think of a still greater responsibility, of a more widely extending and a higher influence. The Anglican Communion is not confined to the limits of the British Empire. Not long ago we were reminded by one who was competent to speak how the "centre of gravity of the world's influence has changed from the Mediterranean nations to the Oceanic, from the Latin to the Teuton, from the Catholic to the Protestant".¹ This suggests the greatness of the position in which we find ourselves to-day, and it may be well for us to remind ourselves of the words, "Not by might, nor

¹ "The Study of History," by Lord Acton, p. 24.

by power, but by My Spirit, saith the Lord of Hosts". If the great lesson of the display of England's greatness was the excellence of moral power, it is for us to witness to the truth that the source of moral power is the Spirit—"by My Spirit, saith the Lord of Hosts".

Organization does not produce life, though life may produce organization—but the secret of the power is the life. The people have seen, and appreciated, the beauty and the value of moral power ; it is for us, as the stewards of the mysteries of God, to save them from disappointment by showing them the greater beauty and the higher value of the Spirit.

It is this that I have been wanting to say. There are, thank God, many members of the great Anglican Communion now who are looking to us to guide them and to lead them in the spiritual life. This is being made clear to us by the lives which we can see in all classes of society, among the poorest as well as among the richest—and how is this to be done? "Not by might, nor by power, but My Spirit, saith the Lord of Hosts ;" not by giving way to the temptation to introduce human authority in the sphere of things that are Divine ; not by putting obedience in the place of truth ; not by trying to make the truth stronger, or more attractive, by additions of man's devising ; but by handing on to the people in its purity, and therefore in its strength, the faith once delivered to the saints, as it has come down to us in the one Holy, Catholic and Apostolic Church, and as it may be proved, "by the most certain warrant of Holy Scripture".

It is for this guidance in their spiritual life that I believe many in the great Anglican Communion are looking to us to-day. God grant that we may not disappoint them. Only, if God has waited for us, and led us to see the greatness of our position to-day by His gentleness, let us remember to be patient and gentle towards others.

XI.¹

A GOOD LAYMAN.

"Now I have prepared with all my might for the house of my God."—I CHRON. XXIX. 2.

THESE words are recorded for us as spoken amongst the closing words of a very great life : they sum up the thoughts of the speaker, and give us the ground of his satisfaction on looking back over the days that he had lived. They are not the words of a High Priest, as might have been supposed, nor of any member of the priestly family, but they are the words of a layman who had lived a busy life, who had been occupied in the affairs of the world, but who in looking back over his life found his chief satisfaction in the fact that, amid all the various circumstances of his life, and amid all the great events in which he had been engaged, he could honestly say that he had kept as an inner purpose and intention of his heart the preparation for the house of his God. It is this that makes the example of the speaker of the words of my text so valuable for us to-night ; they are the words at once of a man who lived a busy layman's life, and they are the words of a man who was, we know, "a man after God's own heart".

The words of my text are—

"I have prepared with all my might for the house of my God."

¹ Preached in Nettleham Parish Church on Sunday, 16 May, 1897, in Grateful Memory of Sinclair Frankland Hood.

Now I want you to consider for a few moments what a help you have had in this parish by the Christ-like character of one who has been living amongst you as one of yourselves, as a layman entering into all the different employments and amusements of life, but who ever kept an inner desire to promote God's glory here on earth, to draw nearer and nearer to God Himself, and to bring other men to do the same. This was the mark which was really characteristic of him ; it is this which makes his memory so precious to us now, and which will, please God, make it so fruitful in the future. You all know what his life was. He entered simply and naturally as a layman into a layman's life, but he never made any of his occupations an excuse for diminishing his attendance upon God. He entered upon family life with all the freedom and happiness which belong to an English home, but that home life ever trended towards the house of God. All the members of that household, as you know, delighted to help in the services of the house of God, some playing, some singing, some decorating, all contributing gladly in whatever way they could. There were no excuses heard in that household to get away from the services of the house of God. And as it was in the home so it was in the parish. He was Chairman of your first Parochial Council, not standing apart because it was a new thing, but taking his share in the work, desirous to promote your good. His whole aim was to draw nearer to God himself and to get others to do so too. As Churchwarden he was not content with the mere honour of the name and dignity of the position, but he delighted to take his part in the services, by serving at the altar, by reading the lessons, or carrying the cross or banner in procession. And not only was this so in the home and in the parish, but his influence spread out into the county. He gave himself to county business, and was a trusted and honoured Magistrate on the county bench.

He did not keep away from these civil and secular engagements, and yet they never secularized his life: he kept through all his inner purpose of drawing nearer and nearer to God himself and of getting other people to do the same. You know how he was a member of our Diocesan Conference, and how he was listened to there as a man who had given his mind and his heart to the questions which concern the Church. He was listened to when speaking in defence of the rights and liberties of the Church of England, because people felt that his life was in correspondence with his words; people knew that he was not merely trying to push the advantages of the Church of England because it was established by law, but because from his heart of hearts he believed that Church to be a Divine society, which Christ Himself had founded, and into which he desired all should be gathered in the Communion of the Saints.

Besides taking his part in our Diocesan Conference, you know he was chosen, with three others, out of the whole Diocese to represent the Laity in the House of Laymen at Westminster. This is the highest gathering we have of the Laity of the Church of England. There again it was the same, he spoke with freedom because he had nothing to hide. And yet again in simpler ways in the management of his own property, in the anxieties, and difficulties, and despondencies of those who live upon the land, while he knew them all, yet he retained his inner thirst after God, and the desire to lead all others to Him.

These few imperfect words may help us to call to mind how much we have to be thankful for in the example of him whom we so much loved, and whose loss we mourn. And yet while we mourn for ourselves, for him we may rejoice when we think as Christians of the state of the departed; for though we know but in part, yet we know enough to say that their state in Paradise compared

with ours on earth is "far, far better". Let us look at it for a moment and recall what we know.

1. First, then, we know they live. Death is not the end of life but an event *in* life ; we pass through the valley of death to the land of promise on the everlasting hills. This is plainly expressed in the concluding clause of the Creed in the Baptismal Service, "everlasting life after death". And the words of the Saviour are unmistakable in the parable of the great Judgment, when the wicked shall be finally separated from the good, and the good shall go into life everlasting.

2. But there are other words of the Saviour which tell us not only that we shall live, and not die, but that we shall enjoy a life of consciousness. The words of the Saviour on the cross to the penitent thief imply this, "to-day shalt thou be with Me in Paradise". This not only implies that the penitent malefactor would be alive after death, but that in that life in Paradise he should have power to recognize and know the Saviour. "To-day shalt thou be with Me" would have no consolation, no honest meaning, if the state after death were mere existence in unconscious sleep.

The souls of the departed then live in Paradise with the power of recognizing the souls of others ; for the Body of the Saviour was resting in the grave, and the body of the penitent thief was left on the ground, or thrown away to be destroyed, yet, in Paradise, that very day their souls met, and they knew it.

3. Further, we may reasonably believe that the souls of the departed increase in knowledge. It would seem to follow of necessity from their condition of conscious existence, and the power of recognition. In the nearer Presence of God, among "the innumerable company of angels," and "the spirits of just men made perfect," it would seem inevitable, as far as we are able to judge, that

there should be a wonderful progress in the knowledge of holy things. There are two passages which seem to confirm this view. One in the twelfth chapter of the Epistle to the Hebrews, where the writer, enumerating the privileges of Christians in this world, states definitely that they are come to, that is, have communion with "the spirits of just men made perfect"; this certainly implies a consciousness of communion between the spirits in Paradise and the saints on earth. How this is we are not fully told. We may well leave it in the words of the prayer which Mr. Keble used to use: "Grant us such a measure of communion with them as Thou knowest to be best for us". The other passage which seems also to teach us that there is increase in knowledge, while the souls are resting and waiting in Paradise, is in the parable of the rich man and Lazarus. The spirit of Abraham there speaks to the spirit of the rich man (implying the power to give and receive knowledge), and says, "they have Moses and the prophets, let them hear them". Now it is obvious that Abraham had died many years before Moses and the prophets were born; this knowledge, therefore, of Moses and the prophets must have been acquired by Abraham after death, that is in Paradise.

4. One more passage we may notice, the sixth chapter of the Revelation, verses 10 and 11. There it is plain that the departed have the power of prayer. The souls under the altar "cried with a loud voice, saying, How long, O Lord?" It appears, further, that they retain a consciousness of their former life on earth, for they say, "How long, O Lord, holy and true, dost Thou not judge and avenge *our* blood on them that dwell on the earth?" It appears, too, from this passage that the souls of the departed are capable of receiving knowledge, for "it was *said unto them* that they should rest yet for a little season". It appears, too, from this passage that they are, while in

Paradise, capable of receiving additional comfort and glory, for it says, "white robes were given to every one of them".

The thought of the life of the souls in Paradise may help to reconcile us to bear the loss which their departure must in many ways bring upon us. For when we think even of the little that we know of their perfect and increasing happiness we would not wish them back again. Their life above is, as the Apostle tells us, "far, far better" than our life here below. Our life in this world is but as our school days, to prepare us for our real life above. Parents do not wish to keep their children always at school; when their children are ready, then they are glad to see them go forward and enter upon the fuller life in the world for which they have been preparing. It would be folly to wish them back again at school; so it would be, if our faith were but stronger, with those who leave this life for the higher and better life above. When the days of their preparation are over, and the Master calls them to "go up higher," it were folly to wish them back again from a life of safety and peace to a life of uncertainty and toil. It is true "we know in part" only, as the Apostle says, what the joys of that blessed life in Paradise must be; but we know enough to make us thankful for those "who depart hence in the Lord". At present when we read the book of nature, or even the book of Revelation, we are but as persons reading in a book with crumpled, or missing, leaves; there is much which we desire to fill in, "we only know in part"; but hereafter, there above, we shall "know even as we have been known"; there we shall see, as it were, all the disordered leaves of our present knowledge arranged in perfect order, in the one volume of God's most perfect will, bound with the bond of His eternal love:—

Nel suo profondo vidi che s'interna,
Legato con amore in un volume,
Ciò che per l'universo si squaderna.

—Dante, "Paradiso," c. xxxiii. 85.

At present, it is true, we only see "in part," but if we look with the eye of faith on the wonders with which God has surrounded us in this world, and remember that they are His handiwork, then we shall be able to read the book of nature in the spirit of Christ's parables, and learn something of the ways of God. Every spring-time shows us a resurrection after the apparent death of winter—the trees and flowers were "not dead, but sleeping". It is a constant miracle of wonder and delight to me to watch through the early days of spring the still, dark, and dead-like stems of the trees in our orchards. It seems so unlikely that the dark, dull stem should ever be the channel for a life of beauty and of self-production. Inch after inch, as the eye rises from the ground, there seems no hope of any future glory, and yet, when the appointed time has come, we see the miracle of its organic life performed, and blossom after blossom is unfolded, and then the full fruit is formed. To all the life-power is conveyed, undisturbed by the separate perfection of each. Each bud, and blossom, and fruit receives its due allotment through the living organism; there is no forgetfulness and no confusion. Millions, and millions of millions, at last receive the beauty and the fruitfulness of which in the days of its early growth there was no sign or hope. So, if we could see above the myriad stars, we might behold the souls in Paradise clothed with a beauty and a glory of which the life on earth could give us no true conception, but which is theirs, quite naturally, according to the supernatural laws by which God will perfect the beauty and the fruitfulness of the branches of the True Vine.

With these high hopes before us, and in loving memory

of him whose bright example will, I trust, enkindle in our hearts whatever our calling in life may be, the earnest desire to work for "the house of God, which is the Church of the living God," I will conclude my imperfect words with the prayer in which our Church teaches us to commemorate all her saints: "O Almighty God, Who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son Christ our Lord ; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee ; through Jesus Christ our Lord. *Amen.*"

XII.¹

CLERICAL STUDY.

EVER since Mr. Moore asked me to read a paper, and I assented, I have been in a state of terror.

I do not venture to read a paper, but to offer a few notes, suggestions, or remarks on reading.

Most of us probably would agree that we might have done better than we have done in the matter of reading. We have not taken the same pains to develop our intellectual faculties as the other faculties we possess. Men know that :—

1. They must pay attention to, and exercise, their bodily powers to keep them in health and efficiency.

2. Their moral powers need continual and constant exercise, or in some way or other they may fall.

3. Of their intellectual faculties there is often no very great consideration and care ; if they do not consider themselves intellectual men the matter is allowed to drop. To those to whom this remark applies, perhaps one of these simple remarks may be of use.

I. One great good to be got from reading is that we gain a real solid conviction of our own ignorance. Bishop Stubbs has said that he was sure the delivery of one of his own statutory lectures would be good for himself, because it would leave him wiser at the end of it than at the beginning ; that is to say, he would have the limits of his own ignorance more clearly defined. Prof. Mozley, who,

¹ A paper read at the Grantham Clerical Reading Society, 14 January, 1897, at the request of the Rev. Canon Dodwell Moore, Vicar of Honington.

I venture to think, is one of the real thinkers of our day, has said in the concluding chapter of his book on the "Augustinian Doctrine of Predestination (ch. XI.): "It were to be wished that that active penetration and close and acute attention which mankind have applied to so many subjects of knowledge, and so successfully, had been applied in somewhat greater proportion than it has been to the due apprehension of that very important article of knowledge, their own ignorance".

And, as you all know, this conviction of our own ignorance is one of the most prominent and valuable features in the system of Bishop Butler.

It is after all only what St. Paul has told us that we know in part (*ἐκ μέρους γὰρ γινώσκουμεν*). But it was the forgetfulness of this which led to the weakness of the great systems of the schoolmen in the Middle Ages. They were tempted by the desire for intellectual scientific completeness to add connecting pieces of their own invention, instead of, as Lord Bacon says, being content to have breaks and chasms in their system, and to cry out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" It is the forgetfulness of this condition of partial knowledge which has placed the modern Roman Church in such a perilous position, allowing herself to be led on by the popular desire, to have everything defined and made plain, "howbeit," as Hooker said, "oftentimes more plain than true".

This seems to me to be most important for us to remember in the Church of England at the present time, with the pressure of modern Romanism on the one side, and the desire for secular scientific knowledge on the other. We must not be afraid to say, *ἄρτι γινώσκω ἐκ μέρους*, and one of the best ways, I think, to be convinced of one's ignorance is to try to know.

Anyone who looks over the map of Europe will see that there are a great many countries besides his own ; anyone who will read a few centuries of history of his own country will find that there have been a great many people in the world besides himself ; anyone who will study any branch of physical science will soon see that there is more beyond ; real knowledge ends in mystery. Pardon me for dwelling on what seems so obvious ; but it is a real reason for continuing to read, that we may be able to say with reality, *ἄρτι γινώσκω ἐκ μέρους*.

It is a matter not for pride but for thankfulness that hitherto the clergy of the Church of England have been better educated than the clergy of any other part of Christendom, but from different causes it is an obvious fact that men are now being ordained who have not had the same opportunities, which most of us had, of knowing how much there is that they do not know. It is more than ever, therefore, important that we should all continue reading, that we may preserve the condition so favourable to true humility and be ready for the gift of faith. Let this be a watchword for the Church of England, *ἄρτι γινώσκω ἐκ μέρους*.

II. We see then a reason for continuing to read ; but then what shall we read ? Of course as clergy we have made a special promise that we will be “ diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same ” ; and in the Charge to Priests we are exhorted to the “ daily reading and weighing of the Scriptures ”.

I cannot speak to you about this because I am sure many of you are much more able to teach me ; at any rate it ought, if handled at all, to form the subject of a separate paper, or of several papers.

I will only add that of the many analogies that have been pointed out between the Word of God and the works

of God there is one which always seems to me to be most true and gives me constant satisfaction—it is this, that with the works of God the Laws of Nature are so simple that a man of ordinary observation can understand them sufficiently to get a living ; and yet they are so profound and full of secret value that the study of them will repay the acutest intellect and the longest life. So with God's Word, it is so simple that he who runs may read it, and learn the truths necessary for salvation, and yet the Book of books will interest and repay the life-long study of the greatest scholars and profoundest thinkers.

Dr. Kay (whom many of you will know as one of the best scholars in Oriental as well as European languages) told Canon Crowfoot on his death-bed that for a large portion of his life he had spent eight hours a day in the study of the Bible, and his only fear was lest he had made it too much a matter of intellectual enjoyment.

One practical word I should like to add for the encouragement of the special object of your society. I believe a thorough and profound knowledge of our Bible would be one of the best ways of commending the Church to our religious Nonconformist brethren. A clergy "mighty in the Scriptures," not only in the letter but in the spirit, would, I believe, be one of the most powerful instruments to effect home re-union.

III. But now let me raise the question again in a general way, *what* shall we read? This is a very common question, though sometimes it is made as a half-complaining excuse,—I would read, but I don't know what to read, or where to begin. What can we say in reply? To answer this, I would say there must be a liking—the will, the desire, the taste.

As learning commences with young people, they are *required* to read. They read under the head of *duty*, of *authority*. When we were young we *had* to learn our

lessons, so we are apt to connect reading simply with authority or duty. There is indeed a most profound truth in this ; authority in relation to reason has its right place with the young, with beginners “oportet discentem credere,” he who would learn must trust ; but there is another line which should always go with this, “oportet edoctum judicare,” the man that is instructed must judge, i.e. judge for himself by the perception that the truth which he has been taught is true.

The need of referring learning, not merely to obedience, but to the taste or judgment of the individual learner, as soon as possible, has led of late years to the introduction of what is called the modern side in schools, to suit boys' different tastes and gifts ; and with this has come about the introduction of new schools in our Universities, the History School, Physical Science School, Theology School, etc. This all points to the same truth, the value of referring your line of study, your reading, to your own tastes and gifts. I need not remind you of the dangers connected with this line of thought, especially with regard to the young. I mean the danger of neglecting a sufficiently *general* education, before the specific study begins, to enable the learner to know sufficient of cognate subjects, for all knowledge is more or less complex. But I am venturing to speak to those whose preparatory education is over, and who still want to know what to read. The suggestion which I offer to them is—consider what you have a taste for, what you like, what you are interested in ; and then consider to what scientific idea your taste belongs, under which of the chief divisions of the sciences your taste is included ; then try and study that science to which your taste belongs. You will soon find that your simple taste will unfold itself like the acorn into the oak, with roots, and stem, and branches, and leaves, and flower, and fruit. What seems at first but a little spark will spread itself out into a ray and then a

glory, in this scientific development of your taste you will find the true discipline of your intellectual powers, you will find that you will be led into new and wider fields of knowledge, and yet there will always be a "zusamménhang," a connexion, which will preserve your own personality (or rather which your own personality will preserve), and you will have a sense of reality, and not feel like a cut flower, very beautiful for a moment but soon to wither ; you will feel that you are rooted and grounded, you will feel the power and pleasure of life and growth, you will always keep young in your desire to know more, and in your old age you will still be fat and well-liking, having been planted in the house of the Lord, having persevered, i.e. in that pathway of knowledge on which God placed you, having exercised the gifts which He gave you.

I might give you an example of what I mean from the life of Von Moltke, one of the greatest characters, I venture to think, of this century. It was, if I remember rightly, from the oration delivered at his funeral that I got my information. The key to his mind, the preacher said, was an aptitude for topography ; he had an eye for the lie of the ground ; hills, rivers, woods, whatever was visible, he seemed to take them all in. This led him to practise sketching, and sketching accurately ; this to studying surveying ; while at Constantinople he made what we should call an ordnance survey of the country all round Constantinople for the Sultan ; while at Rome, in attendance on one of the German Princes, he surveyed all the Campagna, and made maps and plans. This led him to notice any peculiar objects, an old tower or bridge, then he wanted to know who built it, where the people came from. This led him to read history and to consider the relation and connexion of nations. This led him to study the languages of the different nations, of which he knew five, including Russian. Hence, when the French and

German War broke out, Von Moltke knew the lie of the country, its resources, its history, the character of the people. And I cannot help reminding you how with all this accumulation of knowledge he preserved his magnificent simplicity and self-effacement, and tenderness of heart. On the wall of the little chapel, which he built in his grounds at Kreisau, over against his own coffin and the coffin of his dear wife, is a beautiful crucifix, and above it is the text, "Love is the fulfilling of the law". On the blank leaf at the end of his wife's German copy of the New Testament, which Von Moltke always kept on his dressing-table since his wife's death, he wrote his six favourite texts; the first and the sixth are the same, "My strength is made perfect in weakness!" Such was the inner tenderness of this outwardly iron man!

What I am trying to say comes perhaps to this—in answer to the question, "What shall I read?" I would say, "What do you like?" "What is your taste?" When that is settled then a hundred other questions, how much to read, how to find time, will solve themselves; for where there is a will there is a way.

Where we get wrong is, I think, very often from a false humility, from a want of proper self-respect, from not recollecting that responsibility does not so much depend on the number of the talents committed to our care as on the fact that *any* have been committed. We may leave the number of them to the wisdom and love of Him Who gives. We need to remind ourselves that there is a negative as well as a positive side to the omnipotency of God. What we have we have by His Will, and what we have not we have not also by His Will.

We might put the matter perhaps more simply in this way. The first thing is to settle seriously what our taste or gift is, then to find out the *best* books on that subject and to study them (a fondness for flowers would lead to

botany ; gardening, to botany and chemistry ; music, to the study of it scientifically and the best models) ; we injure ourselves and do not exercise our minds if we only read reviews and small books which tell us ready-made conclusions.

This leads me to make another remark, and that is the value of making some books our lifelong companions. "He that walketh with wise men shall be wise." Mr. Gladstone told us the other day who his four principal teachers are : St. Augustine, Aristotle, Bishop Butler, Dante. These, if read carefully, could not fail to have a great influence on the formation of the mind.

I need not say how, above all, this refers to the Book of books, that is a matter of course ; but I should like to remind you of this wonderful privilege which God has given us through books, that we may have the companionship of the great of all ages and countries ; it is wonderful and invaluable !

This points to the value of reading the same book more than once, I should say over and over again, beginning at different points, and sometimes the whole. Dean Burgon told me he saw written in Bishop Pearson's copy of "Hesychius," in the Library at Chester, "Hunc Librum perlegi," then the date, and the next year, "Hunc Librum iterum perlegi".

Genius is no exemption from labour. "Painters, poets, musicians, sculptors, philosophers, all teach us the same lesson of attentive reverent observation and persevering labour." Darwin on "Earth Worms" is a wonderful example of this.

Languages regarded as Keys.—Of languages in themselves I have no right to speak, they belong to the science of Philology, and imply the gifts of a scholar, which I am not in any language, including English. And yet I have found languages very useful to unlock treasures which have been most pleasurable and helpful to me.

It is obviously a great loss not to know what other people in other countries are writing and doing. To speak a foreign language probably requires residence in a foreign country, or the companionship of a foreigner, but I see no reason why any of us should not learn to read foreign books and reviews and newspapers. The "*Revue Internationale*" is a common point for Eastern and Western theologians ; the "*Deutscher Merkur*" is the old Catholic organ and very interesting. I may remind you of Bishop Pearson's words, speaking of languages as part of the requirements for a theologian, "*Tres in titulo crucis consecratae sunt*".—Bishop Pearson's "*Minor Works*," Vol. I, p. 404.

History.—There is another great subject on which I should like to say a word, that is the study of history, and to direct your attention to two points :—

1. The enormously increased facilities for studying the facts, the extension of the area of historical knowledge, the many epochs of history and groups of great men, the rise of the History Schools in our Universities.

2. The deeper view of history as manifesting God's government and discipline of the world ; Christian history, and pre-eminently Church history, as showing the power of the Incarnation.

A knowledge of Church history is most valuable to us in the Church of England, both in our relation towards Rome and Dissent. One of the great causes of weakness with regard to Roman claims has been the neglect to study the history of the Church in the Middle Ages. For years our Bishops were content to require of Candidates for Holy Orders the first five centuries and the Reformation, i.e. a clean jump of 1000 years, during which time the papacy grew up, and invented and enforced her claims. One great reason for the merciful failure of the late Papal Bull has been the greater diffusion of historical know-

ledge. People knew too much to be affected by such statements.

The importance of studying secular history and specially the history of our own constitution, in reference to political power which is now passing into the hands of the people, is obvious ; and with this the study of political economy as being the scientific study of the social problems of our day.

Poetry.—I have little right indeed to speak on this mysterious power, but I should like to venture two or three remarks.

I would strongly recommend anyone to read at least the first six of Mr. Keble's *Prælectiones*. His view, as you may all know, of poetry is that it is the spontaneous, almost irresistible, outpouring of the heart and mind : "My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue" : we go to the poets as to the fountains and springs in the hills, to draw thoughts which are fresh and pure, original and Divine.

Poetry being thus the language of the heart is often the language of love ; and as love kindles love, poetry helps to keep the fire burning in our hearts. For this reason, among others, I think we might do well to study the poets as a safeguard against the danger of which Bishop Butler warns us : "We are got into the contrary extreme, under the notion of a reasonable religion : so very reasonable as to have nothing to do with the heart and affections, if these words signify anything but the faculty by which we discuss speculative truth".—Bishop Butler, Sermon xiii, "Upon the Love of God".

I hardly like to mention the names of any of the poets. There is much to be gained from the old classical poets. For ethical information Shakespeare may be constantly studied ; and Spenser's "Faerie Queene" presents a noble

moral ideal in a chivalrous form, well calculated to thrill young men ; but there is a coarseness belonging to the age which our ladies need hardly know of.

Schiller I have read with great pleasure, but he generally leaves me sad, not rising above vaterland and heimath, i.e. above human things. Martensen says that this was the reason which made Thorvaldsen design Schiller's statue with the head *bent* ; but I should be sorry to say that he never looked above and beyond.

Wordsworth always seems to bring me into a wonderfully clear and healthy atmosphere, and to lift me up. His constant philosophical reflections I enjoy, though some might think, I suppose, that they make his poetry heavy.

Dante is, of course, the great "companion"—for teaching us to observe the simplest things in nature, and ethical phenomena, and for the full light of theology, as he knew it, there is nothing, that I know of, near him.

I am too old to master Browning, but younger people say he is most wonderful.

I need hardly add that I hope we all read our Keble every week.

Novels.—I have read, I feel sure, far too few. Of course we should only read good ones, i.e. those that have a good tone. I believe that novels should have a real place in our reading, to quicken our imagination and keep alive our sympathy. A novel enables a person to look into other conditions of life, and see their dangers and advantages without the risk of actual participation.

A few words in conclusion. I have not ventured to speak on that which is the special subject of our study as clergymen—the Holy Scriptures—for reasons which I have mentioned. I have confined myself to a few remarks on reading generally ; let me now remind you of the point of view to which our general reading as clergymen should be directed.

“We are to lay aside the study of the world and the flesh.”

Our studies are not to be for worldly gain, or the selfish enjoyment of the lower pleasures. We are not to seek knowledge as a means of obtaining money or power, though other people may lawfully do this. Nor are we to seek knowledge for vanity's sake, to obtain the reputation for knowing—“*Scire tuum nihil est, nisi te scire hoc sciat alter*” (Persius, Sat. i.); but our general reading is to be directed to the better knowledge of the Scriptures, and the better discharge of our priestly office; we are to draw all our studies this way.

Our aim in reading is to know more of God and of His ways, to know this for ourselves that we may do better, and to know this so as to help others to know and do the same. Now it is this which seems to me to secure the true unification of all knowledge, and to enable us to keep our promise as priests to draw all our studies this way.

It is because in all true knowledge we draw near to God that reading and study have such an alluring and refreshing pleasure. This indeed was known, in part at least, to the heathen philosopher, who said man's true pleasures were to be found in the exercise of his highest faculty, reason, on the highest objects. This exercise of the mind in the discovery of the truth has its own alluring delights, and reward; but we, with the light of Christian revelation, can see more clearly what the cause of that high pleasure is, it is the drawing near of the mind to God; the knowing more of His ways that we may know Him more, and knowing Him more that we may love Him more; for so our minds and hearts will be at rest. This is the conclusion which the Duke of Argyll says, in “*The Reign of Law*,” is forced upon us: “The more we know of nature the more certain it appears that a multipli-

cation of forces does not exist, but that all her forces pass into each other, and are but modifications of some one force which is the source and centre of the rest" (p. 296).

It is this perception of the inner working of the Divine mind and life that gives the interest, the dignity, and the value to the study of history. It was this which enabled Prof. Stubbs to say that the study of modern history compared with ancient history was like the study of life compared with that of death, the view of the living body compared with that of the skeleton (p. 15). "It is Christianity," he writes, "that gives to the modern world its living unity and at the same time cuts it off from the death of the past. The Church in its spiritual work, the Church in its intellectual work, the Church in its work with the sword, or with the plough, or with the axe; the soul and spirit of all true civilization, of all true liberty, of all true knowledge . . . such an influence, so wide in its extension, so deep in its penetration, so ancient in the past and in the future eternal, could by itself account for the unity, the life of modern history; the life, the soul of a body which thrills at every touch" (p. 18).

It is this which made Lord Acton in his inaugural lecture say: "I hope that even this narrow and disedifying section of history [i.e. modern history] will aid you to see that the action of Christ, Who is risen, upon mankind, whom He redeemed, fails not, but increases" (p. 31).

It was this which enabled Lord Acton again to quote with approval the saying of Leibnitz: "History is the true demonstration of religion" (p. 100).

It was this that made Bishop Ellicott in his last Charge express the desire for a more living study of Church history. We need not merely to study the annals of Councils and the names and dates of great men, but to trace the growth of the life of Christ—the Church is His

Body, and He is its living, guiding, ruling, vivifying Head.

The Acts of the Apostles, which is our first Church history, he calls "The Gospel of the Holy Ghost".

This consideration of the "One Good" (i.e. God) and of His action in the creation and redemption, and the perception of His living presence all around us, as the true cause of our love, Dante has beautifully set out in the account of his own examination by St. John in the 26th canto of the "Paradiso":—

1. Lo Ben, che fa contenta questa Corte,
Alfa ed Omega è di quanta scrittura
Mi legge amore o lievemente o forte.
2. Ed io: Per filosofici argomenti,
E per autorità che quinci scende,
Cotale amor convien che in me s' imprenti:
Chè il bene, in quanto ben, come s' intende,
Così accende amore, e tanto maggio,
Quanto più di bontade in sè comprende.
3. Ma di' ancor, se tu senti altre corde
Tirarti verso lui, sì che tu suone
Con quanti denti questo amor ti morde.

To this Dante replies by referring to the creation, to his own existence, to the atonement, and to the hope of life which that death gave, and then concludes with the words:—

Le frondi, onde s' infronda tutto l' orto
Dell' Ortolano eterno, am' io cotanto,
Quanto da lui a lor di bene è porto.

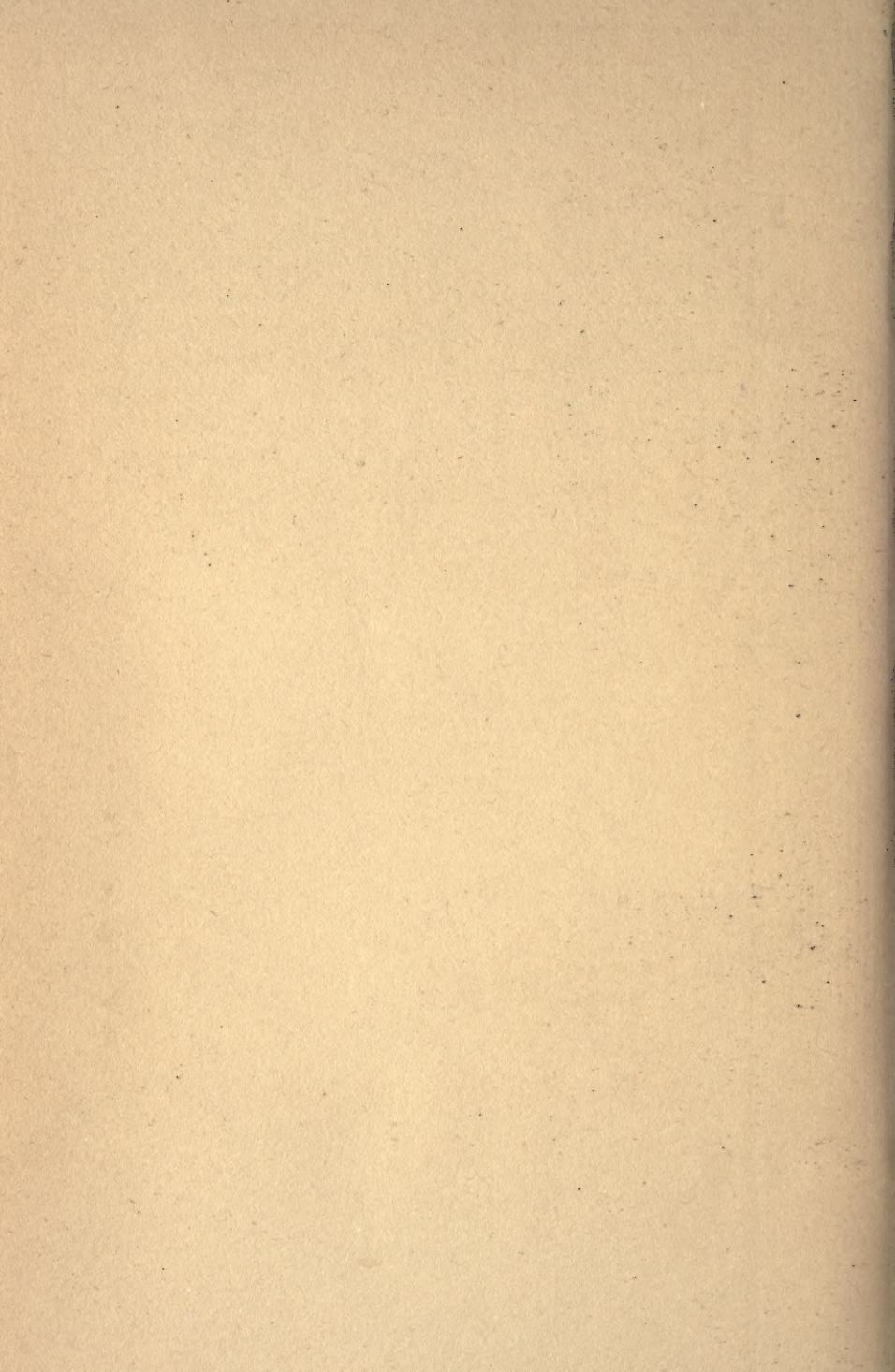
I fear I have failed to say anything of practical value; what I have been trying to say comes to this—the value of referring our reading to a scientific idea, for these reasons:—

1. It will save us from desultory reading, requiring real mental effort.

2. It will keep a high standard before us through the contemplation of the ideal.

3. It will help us to fulfil our promise to draw all our studies to the great end of knowing and doing God's Will, and of helping others to know and do the same. The scientific method leading us on to seek the cause and the relation of phenomena, as distinct from the mere knowledge of phenomena as such, will draw us towards the first great Cause of all, and so enable us to set God always before us, and to live and walk in the presence of God, in the very spirit of our Lord's parables.





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